THE

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DESIGNED TO PROMOTE THE

KNOWLEDGE AND INFLUENCE

OF

EVANGELICAL TRUTH AND ORDER.

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44

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THE

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FOR THE CHRISTIAN'S MAGAZINE.

Brief Historical Sketches of the Reformed Dutch Church, in the United States.

(Continued from Vol. I. p. 373.)

THIS partial establishment of the Episcopal church, as it had an unfavourable influence on most of the other churches in the province, so it also affected the prosperity of the Dutch church. In every religious community there are individuals, who, being but slightly attached to their own body, are generally ready to connect themselves with any denomination of Christians in which they are likely to enjoy more of the countenance of government, and in the support of which they will be subjected to less expense. These powerful principles operated in the case under consideration; so that from 1693, the year in which this establishment took place, we may date the commencement of those defections from the Dutch church, and those transitions to the Episcopal standard, which, though not very numerous nor important, yet continued to be considerable, until the close of our revolutionary war.

From 1693 to 1737, little occurred in the Dutch church in America worthy of being recorded. Good order was, for the most part, maintained, and peace and prosperity enjoyed. The doctrines of grace were faithfully preached, and the ordinances of the gospel purely administered. The ministers, with a few unhappy exceptions, were learned, indefatigable, and exemplary; and the people orderly, and generally attached to that connexion with the mother church in Holland, which had been so long preserved without interruption or opposition.

In the year 1737, there was a meeting of ministers held in New-York, consisting of the Rev. *G. Dubois*, of the city of New-York; the Rev. *G. Haeghoort*, of Second-river; the Rev. *B. Freeman*, of Long-Island; the Rev. *C. Van Santvoort*, of Staten-Island; and the Rev. *A. Curtenius*, of Hackensack. At this meeting, the plan of a *Cœtus*, or assembly of ministers and elders, subordinate to the Classis of Amsterdam, was first proposed, matured, and dispatched to the different churches for their concurrence. On the 27th April, 1738, the day appointed by the above named gentlemen, a second meeting took place also in the city of New-York, at which the following ministers and elders were present, viz. The Rev. Mr. *Dubois*, with two elders, *Anthony Rutgers*, and *Abraham Lefferts;* the Rev. Mr. *Freeman*, with two elders, *Pieter Nevius*, and *Dirk Brinkerhoef;* the Rev. Mr. *Van Santvoort*, with one elder, *Goosen Adriance;* the Rev. Mr. *Haeghoort;* with one elder, *F. Van Dyck;* the Rev. Mr. *Curtenius*, with one elder, —— *Zabriske;* the Rev. *T. J. Frelinghuysen**, of Raritan, with

* The Rev. *Theodorus J. Frelinghuysen*, was a great blessing to the Dutch church in America. He came over from Holland

one elder, *H. Fisher;* the Rev. *R. Erickson*, of Nauwesink, with one elder, *J. Zutveen;* the Rev. *J. Bohm*, of Philadelphia, with one elder, —— *Snyder;* and the Rev. Mr. *Schuyler*, of Schoharie, with an elder, —— *Spies.* At this meeting such reports were received from the churches to which the plan of a *Cœtus* had been sent, as induced the gentlemen present to ratify and adopt it. The plan, thus adopted, was immediately sent over to the Classis of Amsterdam, for the approbation of that body. Whether this plan was at first disagreeable to the Synod, or whether other circumstances occasioned the delay, is not known; but it does not appear that the approbation of the Classis reached this country until the latter end of the year 1746, or the beginning of 1747: for it was not until the month of May, in the latter year, that a meeting was called in the city of New-York, to receive the letter from the Classis, declaring their concurrence. This letter was received by the hands of the Rev. Mr. *Van Sinderin*, who, it is believed, first came to America at this time, and whose name first appears in the list of ministers of the Dutch church in America, at this meeting.

As this meeting was a small one, only six ministers being present, viz. Messrs. *Dubois*, *Ritzema*, *Erickson*, *Curtenius*, *Frelinghuysen*, and *Van Sinderin*, little more was done than to appoint the second Tuesday of the following September, for the meeting of the first *Cœtus*, to be held in the city of New-York, under this new plan.

in the year 1720, and settled on the Raritan. He was an able, evangelical, and eminently successful preacher. He left five sons, all ministers; and two daughters, married to ministers.

On that day, agreeably to appointment, the representatives of the churches met in *Cœtus*, in the city of New-York. At this meeting there appeared the Rev. Messrs. *Erickson*, *Haeghoort*, *Ritzema*, *Meinema*, *Van Sinderin*, *Dubois*, and *Curtenius*, with their elders. The Rev. Messrs. *Van Santvoort*, and *Schuyler* were prevented from attending, but sent forward, in the name of themselves and their churches, their approbation of the plan. The Rev. Messrs. *Boel*, of New-York, *Mancius*, of Kingston, and *Freyenmoet*, of Livingston's Manor, and the Rev. Mr. *Martselius*, were decidedly opposed to it. The Rev. Mr. *Frelinghuysen* could not prevail on his church to accede to the plan, though it received his personal approbation.

This was the first judicatory, (if it can be so called,) higher than a *Consistory*, that was established in the Dutch church in America. The objects and the powers of this judicatory were merely those of advice and fraternal intercourse. It could not ordain ministers, nor judicially decide in ecclesiastical disputes, without the consent of the Classis of Amsterdam. Its unfitness and utter inefficacy to promote the interests of the Church, were soon felt and acknowledged; and a desire for the establishment of an independent Classis in America, with full powers, became prevalent among the more thinking and serious part of the ministers. But to such an independent establishment there was a decided opposition, fomented and strengthened by the mother church. A variety of circumstances, however, contributed to urge it on, and to produce that crisis which took place a few years afterwards.

Towards the middle of the eighteenth century, the English language began gradually to gain ground among the Dutch churches, and to attract the atten-

tion of their friends. Colleges had also been instituted in some of the neighbouring colonies; and churches of other denominations had adopted means for instructing their youth, and were in the habit of examining and ordaining their own ministers. The Dutch churches found serious evils to arise from their being denied the exercise of these powers. The expense of sending to Holland for all their ministers was heavy and inconvenient; a long time frequently elapsed, sometimes several years, after a call was forwarded, before the vacancy could be actually supplied. Congregations were subjected to great uncertainty, and not seldom to vexatious disappointments. Their taste and wishes could not be consulted in the choice of ministers; and, in some cases, persons were sent over who proved extremely disagreeable. Men who had been members of a national church, established and supported by the state, in Europe, had views and habits very different from the citizens of America; and, instead of harmonizing with the people, and gaining their confidence, often imprudently opposed them, and rendered their ministry odious and unsuccessful. All these circumstances, added to the humiliating principle of being obliged to send abroad for their ministers, which implied a denial to the churches in this country of the *right* of ordaining for themselves, or an imputation that none of the natives were worthy of the sacred office, began to make a deep impression on the public mind, and to be regarded by many as no longer tolerable. With these considerations a circumstance was connected which gave strength to the advocates of a change, and served to expedite their measures.

A number of ministers had been at different times ordained in America, by virtue of a previous appli-

cation to the Classis of Amsterdam, and a special license obtained from the Classis for that purpose. For although the exercise of an independent right to ordain was denied to the American judicatory; yet the particular circumstances of some congregations, and the powerful recommendations in favour of certain candidates, procured a license in particular cases, to ordain on this side of the Atlantic. This indulgence had an unfavourable operation on the influence and prerogative of the Classis, and proved a main spring of the revolution which not long afterwards occurred.—The men who were ordained here, never felt that attachment to Holland which actuated the other ministers; and were deeply impressed with all the grievances and arguments which urged the necessity of an independent jurisdiction.—They, therefore, with scarcely any exception, took the side of those who were friendly to such an independent establishment.—They felt and spoke with warmth on the subject.—They charged the mother church with inconsistency, and even tyranny, for refusing to grant permanent privileges which were claimed upon principles admitted by herself, and deemed essential to her own government.—These ministers were joined by their own congregations, and by a number of others which were vacant, and hoped to be supplied with Pastors without sending over the Atlantic. Thus situated, they readily formed a party, to which some of the European ministers acceded; and openly commenced a system of measures for withdrawing from that subordination to the Classis of Amsterdam, and the Synod of North-Holland, to which they had so long submitted.

In 1754, in consequence of a recommendation of the *Cœtus* of the preceding year, it was proposed to

amend the plan of the *Cœtus*, by changing it into a regular *Classis*. A plan for this purpose was accordingly drafted, unanimously adopted, and transmitted to the several churches for their approbation. This measure proved the commencement of a scene of animosity, division, and violence, which continued for a number of years, and which sometimes threatened the very existence of the Dutch church in America.

Some of those ministers who were most zealous in their opposition to the plan of an independent judicatory in this country, now began to meet and to organize their party. They first met in the year 1755, when the persons present were, the Rev. Messrs. *Haeghoort*, *Curtenius*, *Ritzema*, *De Ronde*, and *Van Der Linde*. These were afterwards joined by the Rev. Messrs. *Schuyler*, *Van Sinderen*, *Rubel*, *Freyenmoet*, *Kock*, *Kern*, and *Rysdyck*. They called their meeting *Conferentie;* and this name, thenceforward, distinguished their party, in opposition to the *Cœtus*, which continued to be the style of those who wished to establish judicatories with full powers in America. The ministers who formed the *Conferentie*, at this first meeting, addressed a letter to the Classis of Amsterdam, complaining of the attempts that were making to cast off their authority, and to erect a body in this country with co-ordinate powers. They sent a similar letter in 1756; a third in 1760; and a fourth in 1761.

When the *Cœtus* and *Conferentie* parties were formed, they were in numbers nearly balanced. The weight of learning was acknowledged to be on the side of the latter: but practical preaching, zeal, and industry, particularly distinguished the former. The popular opinion was also more generally in their favour, and their numbers and influence gradually increased.

The two parties were no sooner distinctly organized, than animosity between them appeared, which, in a little while, became violent. The peace of the churches was destroyed. Not only neighbouring ministers and congregations were at variance; but, in many places, the same congregation was divided; and in those instances in which the numbers, or the influential characters on different sides, were nearly equal, the consequences became very deplorable. Houses of worship were locked by one part of the congregation against the other. Tumults on the Lord's day, at the doors of the churches, were frequent. Quarrels respecting the services, and the contending claims of different ministers and people, often took place. Preachers were sometimes assaulted in the pulpits, and public worship either disturbed or terminated by violence. In these attacks the *Conferentie* party were considered as the most vehement and outrageous. But on both sides, a furious and intemperate zeal prompted many to excesses, which were a disgrace to the christian name, and threatened to bring into contempt that cause which both professed to be desirous of supporting.

Among the numerous violent measures which marked this unhappy controversy, one, which in its operation was most systematic, and in its consequences most serious, may be considered as worthy of notice.—The church at Kingston, (*Esopus*) had sent a call to Holland, and obtained the Rev. Dr. *Hermannus Meyer* for their minister. He was a gentleman of great erudition, of a mild and humble temper, polite and unaffected in his manners, and eminently pious. Upon his arrival at Kingston in 1762, he was received with that respect and affection which were due to his character, and the rela-

tion which he sustained to the church. His preaching, however, was soon found to excite enmity and opposition. He was too evangelical, practical, and pointed, to suit the taste of many of his principal hearers. He searched the conscience so closely, and applied the doctrines of the gospel so powerfully to the heart, that while they professed to revere the man, they openly declared that it was impossible for them patiently to sit under his ministry Unable, however, to find any plausible matter of accusation against him, his enemies waited until an occasion was offered, by a matrimonial connexion which Dr. *Meyer* formed with a leading family belonging to the Cœtus party, and an intimate friendship, which soon succeeded, with other families and distinguished characters of the same party. These circumstances were seized upon as a sufficient ground of open opposition, and neighbouring ministers were invited to attend, and decide in the dispute, which had now become public and interesting. Upon this invitation the Rev. Messrs. *Rysdyck*, of Poughkeepsie and Fishkill, *Freyenmoet*, of Livingston's Manor, and *Kock*, of West Camp, all of the *Conferentie* party, attended at Kingston, and after a summary hearing of the accusation, without any competent authority, proceeded to suspend Dr. *Meyer* from his ministry in that place, and discharge the congregation from their relation to him. An act so rash, irregular, and illegal, would, at any other time, have been resented, and treated with the contempt which it deserved; but, under the influence of party spirit, it met with support, and its consequences were very serious and affecting. Dr. *Meyer* was actually shut out from his ministry at Kingston from that day *; and a people who might

* Dr. *Meyer* was afterwards called to the church at Pompton, in New-Jersey, where he continued to labour with much dili-

long have profited by his ministrations, were totally deprived of them, to the great grief of the more serious part of the society.

The moderate and prudent members of both parties, were greatly grieved to find matters carried to such extremes. They perceived the mischief which this violence was daily producing, and foresaw the ruin to their church which was impending; but were at a loss for an adequate remedy. To allay the bitterness of prejudices which had been cherished for many years, and had become deeply inveterate; to heal a breach which was now so wide, and was daily growing wider and more unmanageable, required a combination of concurring causes which were not easily produced, nor brought into action. Each party tenaciously held its own principles, and refused to yield or compromise. No umpire could be found who was competent to decide, or who could expect obedience to his decision. The separation appeared to be without remedy; hope was expiring, and many valuable members, who abhorred discord, and could no longer sustain the evils which it produced, now left the church, and joined other denominations.

In addition to the difficulties above stated, an-

gence, faithfulness, and success, until his death. His great humility prevented him from being as generally known as he deserved; but those who were acquainted with his worth, esteemed him as one of the best of men. He was appointed some years afterwards, by the general Synod of the Dutch church, a professor of the Oriental languages, and a Lector, or assistant to the professor of Theology; and as such, he rendered very important services in preparing candidates for the ministry. He died in 1791, without ever being able to effect a reconciliation with the church at Kingston, but greatly beloved and respected in all the other Dutch churches.

other arose. In some of the principal Dutch churches, particularly in the city of New-York and its neighbourhood, the English language began about this time to be so generally spoken, and the Dutch in so great a degree to decline, that many of the young people were scarcely able to understand the public service, and strongly solicited the introduction of English preaching. This solicitation was long resisted. An undue attachment to the Dutch language prevailed over every argument, and it was not until a number of dissatisfied persons had withdrawn themselves on this account, and united with other churches, that the consistory of the church in New-York consented to call a minister to officiate in the English language*.

Not long afterwards another step was taken, which seemed to forbid all hope of union between the contending parties. The *Cœtus*, finding it necessary to make provision for that ecclesiastical independence which they were resolved to maintain, formed the plan of erecting a college in the city of New-Brunswick, in New-Jersey, for the express purpose of preparing young men for the gospel mi-

* The first minister of the Dutch church in America, who was expressly called to officiate in the English language, was the Rev. Dr. *Laidlie*. He was a native of Scotland, and had been four years a minister of the Dutch church of Flushing, in Zealand, when he received a call from New-York. He arrived in America in the year 1764, and his ministry proved eminently useful in this country. He was a man of a vigorous mind, and of singular piety; a sound divine; an evangelical, commanding, and powerful preacher, and indefatigably faithful in his pastoral labours. His ministry was much blessed, and attended with a signal revival of religion. He died at Red-Hook, in the year 1778, during his exile from the city, occasioned by the Revolutionary War.

nistry. They accordingly obtained a charter from the governor of New-Jersey, in the year 1770, incorporating a literary institution under the name of *Queen's College*. By this decisive step, all further overtures from the *Cœtus* party to renew their former connexion with Holland, or to unite with those churches in America which maintained a subordination to the Classis of Amsterdam, seemed to be entirely precluded, and the continuance of the separation rendered inevitable.

Under these circumstances, it began to be feared, by reflecting men, that the very existence of the Dutch church, to say nothing of her prosperity, was seriously in danger. They became apprehensive that she would soon sink into insignificance, be absorbed by surrounding denominations, and cease to be a distinct church in America.

[*To be continued.*]

FOSTER's ESSAYS.

We wish to make our readers acquainted with a writer, who, at an early period of life, has displayed talents of a high order, and has consecrated them to the service of truth. Uncommon brilliancy of imagination, power of thinking, and nobility of spirit, reign through two volumes of very original essays which he has given to the public. We must not be understood to approve all the opinions which he has expressed, nor, without exception, his manner of expressing them. Time will prune his style, without impairing its strength; and simplify it, without lessening its dignity. Such ardour in the pursuit of knowledge; such a faculty of close observation, and such independence in following his convictions, as he evidently possesses, can scarcely fail to correct mistakes which appear to have originated in the fervour of honourable zeal. In the mean while, we flatter ourselves that the reader of cultivated taste and piety will add his judgment to our own, that it is a soul of no ordinary make which has stamped its image on the following pages.

From FOSTER's *Essay "on a Man's writing Memoirs of himself."*

LETTER VI.

IN recounting so many influences that operate on man, it is grievous to observe that the incomparably noblest of all, religion, is counteracted with a fatal success by a perpetual conspiracy of almost all the rest, aided by the intrinsic predisposition of our na-

ture, which yields itself with such consenting facility to every impression tending to estrange it still further from God.

It is a cause for wonder and sorrow, to see millions of rational creatures growing into their permanent habits, under the conforming efficacy of every thing which they ought to resist, and receiving no part of those habits from impressions of the Supreme Object. They are content that a narrow scene of a diminutive world, with its atoms and evils, should usurp and deprave and finish their education for immortality, while the Infinite Spirit is here, whose transforming companionship would exalt them into his sons, and, in defiance of a thousand malignant forces attempting to stamp on them an opposite image, lead them into eternity in his likeness. Oh! why is it so possible that this greatest inhabitant of every place where men are living, should be the last whose society they seek, or of whose being constantly near them they feel the importance? Why is it possible to be surrounded with the intelligent Reality which exists wherever we are, with attributes that are infinite, and not feel respecting all other things which may be attempting to press on our minds and affect their character, as if they retained with difficulty their shadows of existence, and were continually on the point of vanishing into nothing? Why is this stupendous Intelligence so retired and silent, while present, over all the scenes of the earth, and in all the paths and abodes of men? Why does he keep his glory invisible behind the shades and visions of the material world? Why does not this latent glory sometimes beam forth with such a manifestation as could never be forgotten, nor ever be remembered without an emotion of religious fear? And why, in con-

tempt of all that he *has* displayed to excite either fear or love, is it still possible for a rational creature so to live, that it must finally come to an interview with him in a character completed by the full assemblage of those acquisitions which have separately been disapproved by him through every stage of the accumulation? Why is it possible for feeble creatures to maintain their little dependent beings fortified and invincible in sin, amidst the presence of divine purity? Why does not the thought of such a Being strike through the mind with such intense antipathy to evil as to blast with death every active principle that is beginning to pervert it, and render gradual additions of depravity, growing into the solidity of habit, as impossible as for perishable materials to be raised into structures amidst the fires of the last day? How is it possible to forget the solicitude which should accompany the consciousness that such a being is continually darting upon us the beams of observant thought, (if we may apply such a term to omniscience,) that we are exposed to the piercing inspection, compared to which the concentrated attention of all the beings in the universe besides, would be but as the powerless gaze of an infant? Why is faith, that faculty of spiritual apprehension, so absent, or so incomparably more slow and reluctant to receive a just perception of the grandest of its objects, than the senses are adapted to receive the impressions of theirs? While there is a spirit pervading the universe with an infinite energy of being, why have the few particles of dust which enclose *our* spirits the power to intercept all sensible communication with it, and to place them as in a vacuity where the sacred Essence had been precluded or extinguished?

The reverential submission, with which you

ought to contemplate the mystery of omnipotent benevolence, forbearing to exert the agency which could assume an instantaneous ascendency in every mind over the causes of depravation and ruin, will not avert your compassion from the unhappy persons who are practically " without God in the world." And if, by some vast enlargement of thought, you could comprehend the whole measure and depth of disaster contained in this exclusion, (an exclusion under which, to the view of a serious mind, the resources and magnificence of the creation would sink into a mass of dust and ashes, and all the causes of joy and hope into disgust and despair,) you would feel a distressing emotion at each recital of a life in which religion had no share ; and you would be tempted to wish that some spirit from the other world, possessed of eloquence that might threaten to alarm the slumbers of the dead, would throw himself in the way of this one mortal, and this one more, to protest, in sentences of lightning and thunder, against the infatuation that can at once acknowledge there is a God, and be content to forego every connexion with him, but that of danger. You would wish they should rather be assailed by the " terror of the Lord," than retain the satisfaction of carelessness till the day of his mercy be past.

But you will not need such enlargement of comprehension, in order to compassionate the situation of persons who, with reason sound to think, and hearts not strangers to feeling, have advanced far into life, perhaps near to its close, without having felt the influence of religion. If there is such a Being as we mean by the term God, the ordinary intelligence of a serious mind will be quite enough to see that it must be a melancholy thing to

pass through life, and quit it, just as if there were not. And sometimes it will appear as strange as it is melancholy; especially to a person who has been pious from his youth. He would be inclined to say, to a person who has nearly finished an irreligious life, What would have been justly thought of you, if you could have been the greatest part of your time in the society of the wisest and best man on earth, (were it possible to have ascertained that individual,) and have acquired no degree of conformity; much more, if you could all the while have acquired progressively the meanness, prejudices, follies, and vices, of the lowest society with which you might have been exposed at intervals to mingle? You might have been asked how *this* was possible. But then through what defect or infatuation of mind have you been able, during so many years spent in the presence of a GOD, to continue even to this hour as clear of all marks and traces of any divine influences having operated on you, as if the Deity were but a poetical fiction, or an idol in some temple of Asia? Obviously, as the immediate cause, through want of thought concerning him.

And why did you not think of him? Did a most solemn thought of him never *once* penetrate your soul, while admitting the proposition that there is such a Being? If it never did, what is reason, what is mind, what is man? If it did once, how could its effects stop there? How could a deep thought, on so singular and momentous a subject, fail to impose on the mind a permanent necessity of frequently recalling it; as some awful or magnificent spectacle will haunt you with a long recurrence of its image, even if the spectacle itself were seen no more.

Why did you not think of him? How could

you estimate so meanly your mind with all its capacities, as to feel no regret that an endless series of trifles should seize, and occupy as their right, all your thoughts, and deny them both the liberty and the ambition of going on to the greatest Object? How, while called to the contemplations which absorb the spirits of heaven, could you be so patient of the task of counting the flies of a summer's day?

Why did you not think of him? You knew yourself to be in the hands of some Being from whose power you could not be withdrawn; was it not an equal defect of curiosity and prudence, to indulge a careless confidence that sought no acquaintance with his nature and his dispositions, nor ever anxiously inquired what conduct should be observed toward him, and what expectations might be entertained from him? You would have been alarmed to have felt yourself in the power of a mysterious stranger, of your own feeble species; but let the stranger be omnipotent, and you cared no more.

Why did you not think of him? One would deem that the thought of him must, to a serious mind, come second to almost every thought. The thought of virtue would suggest the thought of both a law-giver and a rewarder; the thought of crime, of an avenger; the thought of sorrow, of a consoler; the thought of an inscrutable mystery, of an intelligence that understands it; the thought of that ever-moving activity which prevails in the system of the universe, of a supreme agent; the thought of the human family, of a great father; the thought of all being, of a creator; the thought of life, of a preserver; and the thought of death, of a solemn and uncontrollable disposer. By what dexterity, therefore, of irreligious caution, did you avoid

precisely every track where the idea of him would have met you, or elude that idea if it came? And what must sound reason pronounce of a mind which, in the train of millions of thoughts, has wandered to all things under the sun, to all the permanent objects or vanishing appearances in the creation, but never fixed its thought on the Supreme Reality; never approached, like Moses, "to see this great sight?"

If it were a thing which we might be allowed to imagine, that the Divine Being were to manifest himself in some striking manner to the senses, as by some resplendent appearance at the midnight hour, or by re-kindling on an elevated mountain the long-extinguished fires of Sinai, and uttering voices from those fires; would he not compel from you an attention which you now refuse? Yes, you will say, he would then seize the mind with irresistible force, and religion would become its most absolute sentiment; but he only presents himself to faith. Well, and is it a worthy reason for disregarding him, that you *only believe* him to be present and infinitely glorious? Is it the office of faith to veil or annihilate its object? Cannot you reflect that the grandest representation of a spiritual and divine Being to the senses would bear not only no proportion to his glory, but no relation to his nature, and could be adapted only to an inferior dispensation of religion, and to a people who, with the exception of a most extremely small number of men, had been totally untaught to carry their thoughts beyond the objects of sense? Are you not aware that such a representation would considerably tend to restrict you in your contemplation to a defined image, and therefore a most inadequate and subordinate idea of the divine Being? While the idea admitted by

faith, though less immediately striking, is capable of an illimitable expansion, by the addition of all that progressive thought can accumulate, under the continual certainty that all is still infinitely short of the reality.

On the whole, you would say, I regard you as an object of great compassion: unless there can be no felicity in friendship with the Almighty; unless there be no glory in being assimilated to his excellence; unless there be no eternal rewards for his devoted servants; unless there be no danger in meeting him, at length, after a life estranged equally from his love and his fear. I deplore, at every period and crisis in the review of your life, that religion was not there. If religion had been there, your youthful animation would neither have been dissipated in the frivolity which, in the morning of the short day of life, fairly and formally sets aside all serious business for *that* day, nor would have sprung forward into the emulation of vice, or the bravery of profaneness. If religion had been there, that one despicable companion, and that other malignant one, would not have seduced you into their society, or would not have retained you to participate their degradation. And if religion had accompanied the subsequent progress of your life, it would have elevated you to rank, at this hour, with those saints who will soon be added to "the spirits of the just." Instead of which, what are you now, and what are your expectations from that world, where piety alone can hope to find such a sequel of life, as will inspire exultation in the retrospect of this introductory period, in which the mind began to converse with the God of eternity?

On the other hand, it would be interesting to record, or to hear, the history of a character which has

received its form, and reached its maturity, under the strongest operations of religion. We do not know that there is a more beneficent or a more direct mode of the divine agency in any part of the creation than that which "apprehends" a man, as apostolic language expresses it, amidst the unthinking crowd, and leads him into serious reflection, into elevated devotion, into progressive virtue, and finally into a nobler life after death. When he has long been commanded by this influence, he will be happy to look back to its first operations, whether they were mingled in early life almost insensibly with his feelings, or came on him with mighty force at some particular time, and in connexion with some assignable and memorable circumstance, which was apparently the instrumental cause. He will trace all the progress of this his better life, with grateful acknowledgment, to the sacred power which has advanced him to a decisiveness of religious habit that seems to stamp eternity on his character. In the great majority of things, habit is a greater plague than ever afflicted Egypt; in religious character, it is a grand felicity. The devout man exults in the indications of his being fixed and irretrievable. He feels this confirmed habit as the grasp of the hand of God, which will never let him go. From this advanced state he looks with firmness and joy on futurity, and says, I carry the eternal mark upon me that I belong to God; I am free of the universe; and I am ready to go to any world to which he shall please to transmit me, certain that every where, in height or depth, he will acknowledge me for ever.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

No. V.

Infant-members.

IN our first volume we gave a general view of the Church of God, as one great visible society which he has taken into peculiar relations to himself. We traced its origin, as an *organized whole*, up to the Abrahamic covenant, of which we explained the nature, and proved the perpetuity. We also investigated the uses of its initiating rite, viz. circumcision; which, we assigned reasons to show, has been exchanged, under the evangelical dispensation, for the ordinance of baptism: and we touched, in general terms, upon the conclusion which our premises justify, respecting the ecclesiastical condition and privileges of infants born of believing parents. Having avowed our persuasion, that they are, in virtue of their birth, members of the church of God, and entitled, during their infancy, to baptism in his name, we shall, in this number, state our conclusion more fully, and shall strengthen it with some auxiliary considerations.

The reader, on looking back to No. III. of these papers, in Vol. I. p. 283, will find the following paragraph.

" If, as has been already demonstrated, the co-
" venant with Abraham and his seed was a cove-
" nant with the visible church—if this covenant
" has never been abrogated—if its relations and
" privileges, with an exception in favour of adults
" who desired to come in on the profession of their
" faith, were to be propagated in the line of natural
" generation, THEN, it follows, that the infant seed
" of persons who are under this covenant, are them-
" selves parties to it; are themselves members of
" the church; and whatever privileges that infant-
" seed had at any given period in the history of the
" church, it *must retain* so long as the covenant is
" in force. But the covenant is in force at this mo-
" ment; therefore, at this moment, the covenant
" privileges of the infant-seed are in force. Visible
" membership is one of those privileges; therefore
" the infant seed of church-members are also mem-
" bers of the church."

This, then, is the ground on which we take our stand in pleading the cause of the children whom God has given us. We account them members of his church, not because *tradition* has called them so; not because the *practice* of the church has treated them as such; but because he constituted them such by his own commandment and covenant which he has never revoked until this day.

To insist, therefore, that we shall produce, from the New Testament, a precept directly instituting the church-membership of infants, is to make a demand with which we are under no obligation to comply. Such a precept was not necessary. The relation we are inquiring into had been instituted long before; it had subsisted without one moment's interruption for more than nineteen centuries. During this great lapse of ages it had enlisted on its

side, in addition to its divine original, the most irrefragable prejudices of antiquity, the most confirmed national habit, and the fastidious jealousy of prerogative. In this state of its prevalence was the evangelical dispensation announced. If the same relation of infants to the church was to continue under the New Testament form, nothing is more easy than to assign the reason why it was not instituted anew. The principle was undisputed; it was acted upon as a principle which the change of dispensation did not touch; and consequently, a new institution was superfluous. The silence of the New Testament on this head, is altogether in favour of those who maintain that the union of parents with the church of God, includes their children also. But on the supposition that this principle was to operate no longer; that the common interest of children with their parents in God's covenant was to cease; the silence of the New Testament is one of the most inexplicable things which ever tortured the ingenuity of man. If there is any point of external privilege which ought to have been settled with the most definite precision, one would imagine that this is the point. But we are taught to believe, that a constitution which is engrafted upon a principle that penetrates the essence of human society; which coincides with the genius of every other divine constitution respecting man; which is incorporated with his animal, his intellectual, and his moral character; which is interwoven with every ligament and fibre of his heart, shall be torn away; and yet the statute-book of the kingdom in which this severity originates, shall contain no warrant for executing it, nor a syllable to sooth the anguish which it has inflicted! Is it thus that God deals with his people? Does this look like his

wonted condescension to their infirmities? Does it bear the character of that loving-kindness and tender mercy which belong to him who "knows their frame, and remembers that they are dust?"

When the economy of Moses was to be superseded by that of Jesus Christ, he prepared the way in the most gradual and gentle manner; he showed them from their own scriptures, that he had done only what he had intended and predicted from the beginning; he set before their eyes a comparative view of the two dispensations, to satisfy them that they had lost nothing, but had gained much by the exchange. When they were "dull of hearing," he bore with their slowness; when they were extremely unwilling to part with Moses, he stooped to their infirmities; and persevered in his lenity, till the destruction of their city, their sacrifices, their temple, their nation, left their further demurring without the shadow of an excuse. But when he touched them in the point of most exquisite sensibility—when he passed a sword through their souls by cutting off their children, unable to distinguish between good and evil, from all the interest which they once had in his church, the heavy mandate is preceded by no warning, is accompanied with no comfort; is followed by nothing to replace the privation; is not even supported by a single reason! The thing is done in the most summary manner, and the order is not so much as entered into the rule of faith! The believing mother hears that the "son of her womb" is shut out from the covenant of her God, but hears not why! Is this the ordinance of him who, "as a father pitieth his children, so pities them that fear him?" It cannot be!

Conceding, then, to the opposers of our children's

claim as members of the Christian church, all that they ask with regard to the *silence* of the New Testament, that very concession works their ruin. If their views are correct, it could not have been thus silent. Out of their own mouths we draw their conviction; and cast them in the judgment by the very evidence which they offer in their vindication.

The case is now reversed. Instead of *our* producing from the New Testament such a warrant for the privileges of our infant seed, as they require, we turn the tables upon them; and insist, that *they* shall produce scriptural proof of God's having *annulled the constitution under which we assert our right.* Till they do this, our cause is invincible. He once granted to his church the right for which we contend; and nothing but his own act can take it away. We want to *see the act of abrogation;* we must see it in the *New Testament;* for there it is, if it is at all. Point it out, and we have done. Till then we shall rejoice in the consolation of calling upon God as our God, and the God of our seed.

2. We have before remarked, that the exclusion of infants from the church of God, contradicts all the analogies of his external dispensations towards men*.

A correct reasoner will require the highest evidence of which the case is susceptible, before he admits a doctrine involving such a consequence. *General principles* are the great landmarks of truth. They furnish tests by which to try the soundness of those endless propositions which are generated by the ceaseless activity of the human mind. *One* of them, well understood and judiciously applied, is a better preservative from errour, than a million of

* Christian's Magazine, Vol. I. p. 282—284.

those small arguments by which multitudes regulate their opinion and their conduct.

If, indeed, it is the will of God that children shall not be esteemed, during their infancy, as members of the New Testament church; and if he has promulged his will in this matter by any explicit statute, or by any act which necessarily infers such an appointment, there is an end to all our difficulties and disquisitions. "Thus saith Jehovah," discharges, at once, every human inquiry. But seeing that, in every public constitution, he always identified parents with their children; and that in every other department of his government this principle is conspicuous at the present hour, an argument of the most imperious sort thence arises in favour of our children's birthright as members of his church. For as his constitutions of nature and of grace agree with the most wonderful harmony; and as this agreement is the foundation of all those references to the former, by which the scriptures explain and illustrate the latter, it is "passing strange," that he should introduce, into the heart of his church, a law which is at complete variance with the whole system of his creation and providence! that he should go out of his way to make an exception, not *for*, but *against*, his own people: refusing to them, as members of his church, the benefit of an ordinance which in other societies erected by his authority, he freely allows to mankind at large; and refusing it at the expense of resuming, without an equivalent, the grant which he formerly conveyed to them!

The case is still stronger when we reflect that the children of believing parents participate in all the *disasters* of the external church. If she be corrupted, the corruption infects them; if she be per-

secuted, the persecution smites them; if her mercies be sinned away, the punishment of the sin lights on them. Could they suffer more upon the supposition of their being really members? It seems, then, that they are to share in all her afflictions, without sharing in her privileges: that when evil overtakes her, they are to be treated as citizens; but when her immunities are dispensed, as aliens. So that the Lord our God *suspends* a leading principle of his physical and moral order, for the sake of barring the seed of his people from *privilege;* and permits it to take its full course for the infliction of *calamity!* This is more than incredible!

3. If the children of believing parents are not members of the church, before making a profession of their own faith, it follows, that from the day of their birth to the day of their conversion, they stand in no nearer relation to her than Pagans or Jews. A right to instruct, to warn, to entreat them, she certainly has; and she has the same right with regard to the Jew or the Pagan; but no *authority* over any of them. Her jurisdiction being necessarily confined to her own subjects; having no power to "judge them that are without;" and the children of her members being "without," she can take no cognizance of them which she might not take of infant or adult heathen who are within her reach. As it is their own act upon which they are admitted into her number, so it is that same act by which she acquires any right of directing them. Their parents she can enjoin to "bring them up in the nurture and admonition of the Lord," because God has rendered it a branch of parental duty; and she ought to enforce the observance of his law by all those spiritual means which he has confided

to her zeal. But if parents be incapable of fulfilling their obligations; if they should happen to be separated from their families; to fail through negligence, or be cut off by death: or if the children prove refractory to parental admonition; in none of these cases can the church of God interpose any further than to perform an act of voluntary benevolence. *Authority* is out of the question. For what authority can she have over those who never sought her fellowship; to whom she has denied her privileges; and whom she disowns as members? The same principle upon which she attempts to control the children of her members, would justify her in attempting to legislate for others who are without her pale, extending her discipline to Jews, Turks, Pagans; nay, to the whole world lying in wickedness. If she may not do this, the reason, and the only reason, is that they are not her members; which reason is equally valid in the case of children who are not her members. The alternative is plain; either the church of God must give up her care over youth who have not made a profession of their faith; or in order to exercise it must commit an act of usurpation.

But how can a Christian be reconciled to either part of the alternative? How can he persuade himself that children born of the people of God, consecrated to his fear, and declared by his inspired apostle to be "holy," are no more members of his church, than the savage who wanders upon the banks of the Missouri? How can he persuade himself, that among the solemn trusts of the Christian church, that most important one of superintending the youth, has been omitted? That she has received no charge, possesses no power, and is under no responsibility, on this subject, further than to stimu-

late the individual efforts of parents, masters, or teachers? If she has received any other commandment; if, in her *social* character, she is bound to provide for "training up a child in the way in which he should go," then the children to be so trained, must be treated as her members; and are members in fact, for God never vested her with authority over any who are not.

To set this point in another light. God, in the ordinary course of his providence, does actually gather his "true worshippers" from the families of his people; and, for the most part, in the days of their youth. He does it most conspicuously in those churches which subject them, when young, to the most exemplary inspection. He has, on the other hand, frowned upon churches as they became remiss in this particular; his good Spirit has departed from them; and there are not a few which, at this hour, may trace their declension and the rapid approach of their desolation, to the neglect of their youth. But to deny that children are members of the church, is to deny both her duty and her right to exercise any public authority over them; and to deny it in opposition both to the blessing and the curse of God; is to smite the Redeemer's kingdom in the heart of one of its most precious interests, the youth; and to do it much deeper and more effectual injury, than it is likely to suffer from the assaults of open enemies.

These consequences appear to us inevitable. Far from us be the thought of imputing them to those who reject the church-membership of infants; or of asserting that they do in fact occur as regularly as we might expect. For, on the one hand, God does not permit Errour to mature all the deadly fruits which she is capable of bearing: and, on the other,

the nature of human society is not to be subverted by theory. Let men profess what they please; let them renounce, and if they think fit, ridicule, our doctrine; it is nevertheless true, that they cannot get along in the religious any more than in the civil community, without more or less considering children as members. And it is their acting upon the very principle which they represent as unscriptural and absurd, that saves their churches from speedy destruction.

4. From the date of the covenant with Abraham, to the cessation of the Mosaic law, infants were undoubtedly members of God's church. The seal of his covenant was in their flesh; and it was deemed by every Hebrew a prerogative of inestimable worth. "Uncircumcised," was the most bitter and disdainful reproach which his mouth could utter. He would sooner lay his sons in the grave, than permit them to go without the token of their being Abraham's seed. On these facts we found three inquiries. The first relating to the privilege which God conferred upon his people; the second to the effect which the recalling of it produced on them; and the third to their state of feeling under the loss.

First. "The sign of circumcision, a seal of the righteousness of faith," applied, by divine direction, to infant-members of the church, was a high privilege.

This cannot, with even a show of reason, be disputed. That God should subject them to a painful rite which was of no use—that the indelible certification of his being their God as he had been the God of their fathers, should be coupled with no benefit—that he should draw them into covenant-relations which were good for nothing, no man is

sottish enough to pretend. Their condition, therefore, as members of his church, and the sacramental sign of it, was a real and an important privilege.

What has become of it?

If infants are no longer members of his church, it is taken away, and what has replaced it? Nothing. Nothing! then God has put the children of his people under the new dispensation, further from him than they were under the old. He has inverted his method of providence toward his church, which has uniformly been to bless her with *progressive* light and favour. The communication of his grace and truth always increasing, never diminishing. Each succeeding dispensation comprehending the whole mass of benefits which belonged to the preceding, and adding others of its own. But in this solitary instance the course of his covenant is changed! And whereas he had formerly separated his people from the heathen that knew him not; had drawn around them a line of covenant-goodness; had put their *little ones* within the holy circle; and had instructed them to cherish the distinction as, in his sight, of great price—yet now, when he is to enlarge their inheritance, and enrich their joys; to fulfil the promise of those good things which "eye had not seen, nor ear heard, neither had entered into the heart of man," he *begins* with telling them that though he will still be *their* God, he will no longer be the God of their *seed;* that he has cast their babes out of his church, over the line of his covenant, in among the "dogs." And all this, after he had sworn that he would "not break his covenant, nor alter the thing that had gone out of his mouth:" and having done it, commissions his apostle to declare, that "his gifts and his calling are without repentance;" i. e. that a grant which he

has once made to his church, he never annuls! Believe it who can*.

Let us, however, allow that we have misconstrued the divine covenant; and that infants born *after* the settlement of the new economy, had no such claim as had the infant posterity of Abraham. How did the new arrangement affect the children of those who were the first members of the Christian church? For example, those who were added to her on the day of Pentecost? This is our

Second Inquiry.

The rule of God's proceeding against those who should reject the Messiah, was laid down by Moses; and is thus quoted and explained by the apostle Peter: "*Moses truly said unto the Fathers, a prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that* EVERY SOUL WHICH WILL NOT HEAR THAT PROPHET, SHALL BE DESTROYED FROM AMONG THE PEOPLE. Act. iii. 22, 23.

* Rom. xi. 29. That the unchangeableness of God's gifts and calling refers to his church, we conclude from the whole scope of the apostle's reasoning in the context; part of which proves the recovery of Israel to the mercies of their fathers; and proves it from the consideration, that it is God's gracious design to reinstate them in their privileges; that this design is to be accomplished in virtue of the "gifts and calling" to their fathers Abraham, Isaac, and Jacob. And as they cannot be reinstated but by embracing Christianity, these unchangeable "gifts and calling," must be continued in the New Testament church. Infant-membership was, incontrovertibly, one of the gifts: therefore, if the children of his people are not members of his church, God *has* broken his covenant.

The sin of which the Jews were warned by their great law-giver, was their not obeying the voice of his greater successour; that is, the sin of rejecting the Messiah. The punishment denounced against this sin, was "*destruction from among the* PEOPLE." Who were the people? And what was the destruction?

(1.) Who were the *people?*

Not the *nation* of the Jews. For, having committed the crime, they themselves fell under the penalty. Their nation was to be destroyed; whereas, according to the prediction of Moses, it was not the *people* that were to perish; but the *disobedient* who were to be destroyed from *among* the people; which implies the continuance of that people in the divine protection. It is a people, therefore, which was to survive the rejection of the Jews, and be placed in such circumstances of favour, as to render destruction from among them a great and terrible judgment.

Not the people whom God "hath chosen in Christ before the foundation of the world, that they should be holy." For God never *cast away his people whom he foreknew**. They who committed the crime before us, never belonged to this people, and so could not be destroyed from among them; and they whom God had thus chosen did not commit the crime. "*As many as were ordained to eternal life,* BELIEVED."

Who then are "the people" from among whom the sinners were to be destroyed? If not the *Jewish* people, if not the *elected* people of God, it can be no other than that PEOPLE whom he owns as his,

* *Rom.* xi. 2. *Acts* xiii. 48.

and who are called by the collective name of his CHURCH*.

(2.) What was the "destruction?"

Not temporal death: for God never ordained this punishment for the sin of unbelief on his son.

Not an exclusion from the communion of the Jewish nation; for unbelief in Christ was to them a recommendation instead of a disparagement; and to be severed from them entirely, was at least as likely to prove a blessing as a curse.

In what, then, did the destruction consist? Undoubtedly, in having their name and place exterminated from among the people of God; in being cast out of his church, and exposed to that perdition which shall be the fate of all whom he disowns. This must be the interpretation of the threatening, because no other will comport with either sense or fact.

Let us now see how this bears upon the point before us.

* This passage furnishes an irrefragable proof of the unity and perpetuity of the *Visible Church*.

For, 1. These rebels were a *part* of the people from among whom they were to be destroyed: which people we have proved, could be no other than the people or church of God.

2. The people or church from which they were to be destroyed, was to remain a people, and the peculiar object of the divine regard. This is true of no people but that which composes his church. The Christian church is therefore the *very same* church from which the Jews were cast out.

3. The term "people" cannot designate the church otherwise than as a *great* WHOLE. The more we "search the scriptures," the more does a "cloud of witnesses" thicken round us to testify that "the Church of God is ONE."

The unbelieving Jews were cut off, for their unbelief, from the church of God; and, surely, it will not be accounted the least part of the vengeance, that their children shared their fate.

But the case of believing Jews was exactly the reverse. If they who would not hear the divine prophet were to be destroyed from among the people; it certainly follows, that they who would and did hear him, should not be destroyed; but should retain their place and privileges. And if, in the execution of the curse upon the disobedient, their children also were cut off; then, God's own act establishing the principle of judgment, the children of those who were not disobedient, participated in their blessing; i. e. instead of being destroyed from among the people, were numbered with them; or, which is the same, were, by his own authority, reckoned members of his church.

These infants, then, being in the church of God already, the question is, by what authority were they cast out? It would be an unheard of thing if the faith of their parents in the "consolation of Israel," should expel them. A singular way, indeed, of converting a Jew, to tell him that the very fact of his being a believer in Christ would excommunicate his children! The issue is short. Either the children of believing Jews were members of the church under her Christian form, or not. If not, then, in so far as their children were concerned, God inflicted upon the *faith* of parents, that very curse which he had threatened upon their *unbelief*. If otherwise, then at the very beginning of the new dispensation, infants were members of his church. We give our opponents their option.

We have yet to answer a

Third Inquiry, concerning the excision of infants

from the New Testament church: or, if you prefer it, their non-admission to her privileges.

How must such a measure have operated upon the feelings of a believing Jew?

Tenacious, in a high degree, of their peculiarities—regarding their relation to Abraham as momentous to their individual happiness; and as the most prominent feature of their national glory—knowing, too, that their children were comprised with themselves in the covenant of God, it is not possible that the Hebrews could have submitted, without reluctance, to a constitution which was to strip them of their favourite privilege; to dissever their tenderest ties; to blot the names of their little ones out of the register of God's people; and treat them afterwards, from generation to generation, as the little ones of the heathen man and the publican! On every other prerogative, real or imaginary, their suspicion was awake, their zeal inflammable, their passions intractable. But toward this, their grand prerogative, they evinced a tameness which required them to forget, at once, that they were men and that they were Jews. Search the records of the New Testament from one end to the other, and you will not find the trace of a remonstrance, an objection, or a difficulty on this subject, from the mouth of either a believing or an unbelieving Israelite! The former never parted with a tittle of even the Mosaic law, till the will of God was so clearly demonstrated as to remove every doubt: the latter lay constantly in wait for matter of accusation against the Christians. Nothing could have prompted him to louder clamour, to fiercer resistance, or to heavier charges, than an attempt to overturn a fundamental principle of the covenant with Abraham: nothing

could have more startled and distressed the meek and modest disciple. Yet that attempt is made; that fundamental principle of the covenant with Abraham, is overturned; and not a friend complains, nor a foe resents! What miracle of enchantment has so instantaneously relieved the conscience of the one, and calmed the wrath of the other? Where is that wayward vanity, that captious criticism, that combustible temperament, that insidious, implacable, restless enmity, which by night and by day, in country and in town, haunted the steps of the apostles, and treasured up actions, words, looks, for the hour of convenient vengeance? All gone; dissipated in a moment! The proud and persecuting Pharisee rages at the name of Jesus Christ; fights for his traditions and his phylacteries; and utters not a syllable of dissent from a step which completely annihilates the covenant with Abraham! that very covenant from which he professes to derive his whole importance!! We can believe a great deal, but not quite so much as this.

Should it be alleged, that the Jews did probably oppose the exclusion of their infants from the New Testament church, although the sacred writers have omitted to mention it: we reply,

That although many things have happened which were never recorded; and, therefore, that the mere silence of an historian, is not, in itself, conclusive against their existence; yet no man may assume, as proof, the existence of a fact which is unsupported by either history or tradition. On this ground, the plea which we have stopped to notice is perfectly nugatory.

In the present case, however, the probabilities look all the other way. We mean, that if the Jews

had made the opposition, which, on the supposition we are combatting, it is inconceivable they should not have made, it would have been so interwoven with the origin, constitution, progress, and transactions of the primitive church, as to have rendered an omission of it almost impossible.

The question about circumcision and the obligation on the Gentile converts to keep the law of Moses, shook the churches to their centre; and was not put at rest but by a formal decision of the apostles and elders. Now as circumcision was the seal of the Abrahamic covenant, which explicitly constituted infants members of the church, is it to be imagined that so hot a controversy should have been kindled about the ensealing rite, and none at all about the privilege sealed? or that a record should have been carefully preserved of the disputes and decision concerning the *sign;* and no record at all kept of the discussions concerning the *thing signified,* which imparted to the former all their interest and value?

It is, therefore, utterly incredible that the resistance of Jews to the Christian arrangement for shutting out their children from the church of God, should have passed unnoticed. But no notice of any such resistance is in the New Testament. The conclusion is, that no such resistance was ever offered: and the conclusion from this again is, that no cause for it existed; that is, that the infants of professing parents were considered as holding, under the new economy, the same place and relation which they held under the old.

Our conclusion acquires much force from the nature of the controversy respecting circumcision. The Judaizing teachers made the observance of this rite, a term, not only of communion, but of salva-

tion. *Except ye be circumcised*, said they, *and keep the law of Moses, ye cannot be saved.* Had their doctrine prevailed, circumcision in the Christian church must have been regulated by the Mosaic law. But this law prescribed the circumcision of infants. Now, under what pretext could they urge a compliance with this ordinance, according to the law of Moses, upon the Gentile converts, unless it were *an undisputed point* that the children of these converts were members of the Christian church? An exception was at hand. "Whatever "may be the duty of *adults*, there is no reason to "circumcise *infants;* because, by the new order "of things, they do not belong to the Christian "community, and have no concern with its sealing "ordinances." Yet no such exception was ever taken.

This one fact, under all its circumstances and connexions*, is equivalent to a doctrinal declaration of the apostles and elders at Jerusalem, that the change of dispensation has not affected the rights of infants born of believing parents; and that they are under the Christian, as really as they were under the Mosaic, economy, members of the church of God; and as fully entitled to its initiating ordinance.

5. The *language* of God's word, respecting children, is in perfect accordance with the principle of their being members of his church; but is irreconcileable with the contrary supposition.

Enumerating some of the benefits of the new economy, he says, by the prophet Isaiah, that his people "shall not labour in vain, nor bring forth for "trouble; for they are the seed of the blessed of "the Lord, and their *offspring with them*†." The

* Compare *Acts* xxi. 21. † *Is.* lxv. 23.

Redeemer, in the days of his flesh, was much displeased with an attempt of his disciples to keep back infants from approaching him, and said, "Suffer the little children to come unto me, and "forbid them not, for *of such is the kingdom of* "*God**." An expression which, we well know, signifies the New Testament church. "The promise," said Peter, after the descent of the Holy Spirit at Pentecost, "The promise is to you, and "to *your children*†."

These, and similar expressions, with which the word of God abounds, correspond much better to that system which associates children with their parents in his church, than with that which rejects them as no part of it. And we must have very strong reasons to justify our embracing a system which requires a language contrary to the genius of the language which the Holy Spirit himself has selected.

6. Unless we greatly mistake, the apostle Paul has twice decided the question before us in the most unequivocal manner; and decided it in our favour.

One of his decisions is in the following words: "The unbelieving husband is sanctified by the "wife; and the unbelieving wife is sanctified by "the husband; *else were your children* UNCLEAN, "*but now are they* HOLY‡."

In what sense does a believing, sanctify an unbelieving, parent, so that their *children* are holy? Wherein does this holiness consist? Some have been so galled by this assertion of the apostle, that they have tried to fritter it down into a grave declaration of the legitimacy of children born of parents thus situated. As if faith in Christ were ne-

* *Mark* x. 14. † *Acts* ii. 39. ‡ 1 *Cor.* vii. 14.

cessary to the validity of espousals! As if all the marriages of the heathen were mere concubinage; and all their children the fruit of illicit amours!

The apostle certainly does not mean that one parent communicates to another, or that either of them communicates to their children, that internal conformity to the divine purity, which is commonly called "holiness" or sanctification. This is contrary to reason, to scripture, and to daily experience. Yet he says that a believing parent renders holy the unbelieving one; and that, in consequence, their children are holy. What does he mean?

"Holy," as a term of established use and signification, was well understood by the Corinthian Christians. It expresses the state of a person or thing specially separated to the service of God; and in which, by reason of that separation, he acquires a peculiar property. For this interpretation we have his own authority—when prohibiting various pollutions, he thus addresses the people of Israel; *Ye shall be* HOLY *unto me: for I the Lord am holy; and* HAVE SEVERED *you from other people, that ye should be* MINE. Lev. xx. 26. This "severing" was effected by his covenant with them. They were "holy," because they belonged to his church, which he had erected to put his name and his glory there.

"Unclean," as contrasted with "holy," expresses the state of a person not separated to the service of God: in whom he has no peculiar interest, and who is, therefore, "common;" i. e. *unappropriated to God.* All who are conversant with the scriptural phraseology know this representation to be true.

What, then, does the apostle say? He says that if the unbelieving, were *not* sanctified by the be-

lieving, parent, their children would be "unclean;" would be "common;" would have no peculiar relation to God, nor any place in his church. But since the believing, *does* sanctify the unbelieving, parent, their children are the reverse of "unclean:" they are "holy;" they are born under peculiar relations to God; they are appropriated to him; they are members of his church; and as such they undoubtedly have a right to the token of their membership—to baptism.

Considering the nature of the scriptural style; and that "holy," and "unclean," or "common," are the precise terms for such as were, and as were not, respectively, within the external covenant of God, we are unable to conceive how the apostle could more formally and unequivocally have declared the church-membership of infants born of a believing parent. The first of these terms was, in his mouth, exactly what "a member of the church" is in ours; and could not be otherwise understood by the primitive Christians.

The only plausible difficulty which lies against our view, is, that "According to the same reasoning, an unbeliever, *continuing in unbelief*, becomes a member of the church in consequence of marriage with a believer. For the apostle does not more positively affirm that the children are "holy," than he affirms that the unbelieving husband is sanctified by the wife, and the unbelieving wife sanctified, or "made holy," by the husband. Therefore, if the holiness imparted by a parent to his children, makes them members of the church, the holiness imparted by one parent to the other, makes him or her, a member of the church. This will not be maintained. For it would be absurd to imagine, that an infidel adult, living in open hostility to the

church of God, should be reckoned among its members merely in virtue of union to a believing husband or wife. Well then, if the "sanctification," which an unbelieving wife derives from her believing husband, does not make *her* a member of the church, the "holiness" which children derive from a believing parent, cannot make *them* members of the church."

The objection is shrewd: but, like many other shrewd things, more calculated to embarrass an inquirer, than to assist him. Our answer is short.

First, It makes the apostle talk nonsense. The amount of it when stripped of its speciousness and tried by the standard of common sense, being neither more nor less than this, that all his discourse about the sanctification of husband and wife, and the holiness of their children, means—just *nothing at all.* For if it be not an internal holiness, which we do not affirm; nor an external relative holiness, which the objection denies; then a person is said by the apostle to be holy, whose holiness is neither within him nor without him; neither in soul, nor spirit, nor body, nor state, nor condition, nor any thing else: which, in our apprehension, is as genuine nonsense as can well be uttered. If those who differ from us feel themselves wronged, we beg them to show *in what the holiness mentioned by the apostle consists.*

Secondly. The objection takes for granted, that the sanctification of the husband by his wife, or of the wife by her husband, is precisely of the same *extent*, and produces on its subject the same *effect*, as the holiness which children inherit from a believing parent. This is certainly erroneous.

(1.) The covenant of God never founded the privilege of membership in his church upon the

mere fact of *intermarriage* with his people: but it did expressly found that privilege upon the fact of being *born* of them.

(2.) By a positive precept, adults were not to be admitted into the church without a profession of their faith. This is a special statute, limiting, in the case of adults, the general doctrine of membership. Consequently, the doctrine of Paul must be explained by the restriction of that statute. "Sanctify" her unbelieving husband the believing wife does; and so does the believing husband his unbelieving wife; i. e. to a *certain length;* but not *so far* as to render the partner thus sanctified, a member of the church—The former cannot be doubted, for the apostle peremptorily asserts it—The latter cannot be admitted; for it would contravene the statute already quoted. The membership of infants does not contravene it. And, therefore, although the holiness which the apostle ascribes to infants involves *their* membership; it does not follow that the sanctifying influence over an unbelieving husband or wife, which he ascribes to the believing wife or husband, involves the church-membership of the party thus sanctified.

(3.) The very words of the text lead to the same conclusion. They teach us, in the plainest manner, that this sanctification regards the unbelieving parent not *for his own sake*, but as a *medium* affecting the transmission of covenant-privilege to the *children of a believer.*

A simple, and we think, satisfactory account of the matter, is this:

Among the early conversions to Christianity, it often happened, that the gospel was believed by a woman, and rejected by her husband; or believed by a man, and rejected by his wife. One of the

invariable effects of Christianity being a tender concern in parents for the welfare of their offspring; a question was naturally suggested by such a disparity of religious condition, as to the light in which the children were to be viewed. Considering the one parent, they were to be accounted "holy;" but considering the other, they were to be accounted "unclean." Did the character of the former place them *within* the church of God; or the character of the latter *without* it? or did they belong partly to the church and partly to the world, but wholly to neither? The difficulty was a real one; and calculated to excite much distress in the minds of parents who, like the primitive Christians, did not treat the relation of their little ones to the church of God, as a slight and uninteresting affair.

Paul obviates it by telling his Corinthian friends, that in this case where the argument *for* the children appears to be perfectly balanced by the argument *against* them, God has graciously inclined the scale in *favour* of his people: so that *for the purpose of conveying to their infants the privilege of being within his covenant and church*, the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband. If it were not so, it must be the reverse; because it is impossible that a child should be born in *two* contrary moral states: *then*, the believing husband being rendered "unclean" by his wife; and the believing wife "unclean" by her husband, their children would also be "unclean;" i. e. would be born, not in a state of separation *to* God; but in a state of separation *from* him; like those who are without the bond of his covenant, and, not being *appropriated* to him, are "common" or "unclean." But now, saith the apostle, God has determined that the parental

influence shall go the other way. That instead of the interest which a child has in his covenant, by virtue of the faith of one parent, being made void by the infidelity of the other; the very fact of being married to a believer, shall so far *control* the effect of unbelief—shall so far *consecrate* the infidel party, as that the children of such a marriage shall be accounted of the covenanted seed; shall be members of the church—*Now*, saith Paul, *they are* HOLY.

The passage which we have explained, establishes the church-membership of infants in another form. For it assumes the principle that when *both* parents are reputed believers, their children belong to the church of God as *a matter of course*. The whole difficulty proposed by the Corinthians to Paul grows out of this principle. Had he taught, or they understood, that *no* children, be their parents believers or unbelievers, are to be accounted members of the church, the difficulty could not have existed. For if the faith of *both* parents could not confer upon a child the privilege of membership, the faith of only *one* of them certainly could not. The point was decided. It would have been mere impertinence to teaze the apostle with queries which carried their own answer along with them. But on the supposition that when both parents were members, their children, also, were members; the difficulty is very natural and serious. "I see," would a Corinthian convert exclaim, "I see the "children of my Christian neighbours, owned "as members of the church of God; and I see "the children of others, who are unbelievers, re-"rejected with themselves. I believe in Christ "myself; but my husband, my wife, believes not.

" What is to become of *my* children? Are they " to be admitted with myself? or are they to be " cast off with my partner?"

" Let not your heart be troubled," replies the apostle: " God reckons them to the believing, not to " the unbelieving, parent. It is enough that they " are *yours*. The infidelity of your partner shall " never frustrate their interest in the covenant of " your God. They are " holy " because you are " so."

This decision put the subject at rest. And it lets us know that one of the reasons, if not the chief reason of the doubt, whether a married person should continue, after conversion, in the conjugal society of an infidel partner, arose from a fear lest such continuance should exclude the children from the church of God. Otherwise it is hard to comprehend why the apostle should dissuade them from separating, by such an argument as he has employed in the text. And it is utterly inconceivable how such a doubt could have entered their minds, had not the membership of infants, born of believing parents, been undisputed, and esteemed a high privilege; *so* high a privilege, as that the apprehension of losing it made conscientious parents at a stand whether they ought not rather to break the ties of wedlock, by withdrawing from an unbelieving husband or wife. Thus, the *origin* of this difficulty on the one hand, and the *solution* of it, on the other, concur in establishing our doctrine, that, by the appointment of God himself, the *infants of believing parents are* BORN *members of his church.*

We shall close this number, already too long, though but an outline, with another decision on the same general question, from the pen of the same apostle.

Treating of the future restoration of the Jews, he says, *They also, if they bide not still in unbelief, shall be* GRAFFED *in; for God is able to graff them in* AGAIN. *For if thou wert cut out of the olive tree which is wild by nature; and wert graffed, contrary to nature, into a good olive tree; how much more shall these, which be the natural* branches, *be graffed into their* OWN OLIVE TREE. Rom. xi. 23, 24.

That the olive tree signifies, and *can* signify nothing else than the *visible church* with the privileges dispensed in it, we abundantly proved in our second number*. The Jews never did belong, *nationally*, to any but the external church; and from no other could they be cut off. But, saith Paul, these Jews, "the natural branches," have been "broken off," and thou the Gentile, "graffed in." Graffed into what? The *same* tree from which the others were cut away. Then, not only is there a *visible church;* but it is the *very same* from which the Jews have been excommunicated. Or else the apostle has asserted a falsehood. For if the New Testament church be not the same, in substance, with the church to which the Jews belonged, it is not true that the Gentiles have been "graffed into the olive tree," from which the Jews have been broken off; but a *new tree* has been planted: a flat and formal contradiction to the word of God! which says, that the *old tree stands*, and that other *branches* are graffed in. Well, then, the Gentiles occupy in the church the place which the Jews did before their expulsion. The new branch with *its buds* is transferred to the good olive tree, and grows in its fatness. Whatever privileges, therefore, the Jews had formerly, as *members of the church of God*, all

* Christian's Magazine, Vol. I. p. 151—153.

these, at least, their Gentile successours enjoy. But the membership of their infants was one of these privileges; a principal one. Therefore, the children of Gentile believers are members of the Christian church.

Turn, now, the argument. The Jews are to be restored. These, the "natural branches," shall be "graffed in again"—shall be "graffed into their *own olive tree.*" AGAIN! Into their OWN olive tree! Then *their own* tree is preserved. But mark, the Gentile branches are not to be cut off. So then, the Jews and Gentiles will belong to *one* church; will be branches of the *same* olive tree. But they are to be graffed into their *own* tree, says Paul. The consequence returns irresistibly upon us. The church of God under both dispensations is *one and the same.* Or else the apostle has told another falsehood. For if it be not the same, as the Jews are to come into the Christian church, they will not be graffed into their *own* olive tree, but into another.

But the Jews, before their excision, were, with *their children*, members of the church. If, then, they be *reinstated;* or as the apostle expresses it, graffed in *again*, their children also must be members of the church, or else God will break his promise, and the Holy Spirit of truth, deceive their hope. The restored Jews, however, can derive their privileges only through the medium of the New Testament church. The membership of their infants is one of the privileges to be so derived; therefore, the *infants of believing parents are members of the New Testament church*—Which was to be demonstrated.

The ensuing "brief appendix," is subjoined to a discourse just published "on the nature, the proper subjects, and the benefits of baptism, by the Rev. Samuel Stanhope Smith, D. D. President of the college of New-Jersey." As it presents, in a concise, dispassionate, and popular manner, the general argument relative to the *mode* of baptism, we add it, as a suitable "appendix" to the preceding disquisition.

A BRIEF APPENDIX,

On the mode of administering Baptism.

IF the mode of administering baptism had been essential to the validity of the ordinance, we should have justly expected to see it prescribed with as much particularity as any of the levitical ceremonies. On the other hand, there is no definite prescription on this subject, farther than, that water is to be applied as a symbol of that regeneration and purification of our nature, which all men need, and which a sincere faith in the gospel is intended and fitted to produce. Any application, therefore, of this cleansing element, which is a natural emblem of spiritual purity, especially if it be justified by the usage of the church and the import of the terms employed by the sacred writers, is its proper and legitimate form. In the warmer climates, where daily bathing is the customary mode of cleansing the person, immersion may be used with the highest pro-

priety: in other regions, where it is commonly effected by washing only a particular part of the body, a partial application of water may be made with equal reason. An action of our blessed Saviour, recorded in the thirteenth chapter of the gospel of John, is full of instruction on this subject. It was usual with the Jews before eating, to wash their feet; a practice which had become necessary, both from the fashion of their dress, and their manner of reclining on couches at their meals. Christ, in order to give his disciples a lesson, at once of humility and of purity, condescended himself to wash their feet. When Peter understood the meaning of this rite, that it was a symbol of his purification, and acceptance with his Lord, he exclaimed, in the fervour of his zeal, *Lord! not my feet only, but also my hands and my head.* But, as what the Saviour was doing was only a symbolical action, cleansing that part of the body which it was customary to wash at that time, was sufficient to answer the intention; therefore he replies to Peter, *he that is washed needeth not save to wash his feet, but is clean every whit.*

Having made these preliminary remarks, I observe, that the term *baptism* in the sacred writings is applied, indifferently, to signify either *partial* or *entire* washings; either *sprinkling* or *immersion.* It is unnecessary to recite all the passages in which this is demonstrated. To one or two only I shall refer. When Jesus went to eat with a certain pharisee, the pharisee *wondered that he had not first washed** ; referring to the Jewish custom of washing their hands before meat. But in the original it is, "he wondered that he had not first *baptised.*" "Many other things there be," says the evangelist Mark †, "which they have received to hold, as the

* Luke xi. 38. † Mark vii. 4.

washing, [in the original, the *baptism*,] of cups, of pots, of brazen vessels, and of tables." As the sacred writer, probably, refers to the instruments of the temple service, or to those domestic utensils which were religiously purified according to the same forms, the whole levitical ritual proves that these purifications were effected by various sprinklings, or aspersions*. As the term baptism, and all those derived from the same root, are employed to signify sprinkling and partial washing no less than immersion, so it is well known that the primitive church used indifferently, and according to present convenience, the one or the other of these forms in administering the baptismal rite, particularly in the case of *clinici*, and those of great delicacy of constitution, or of health. And, in forming our judgment of the validity of the mode by aspersion, it deserves to be particularly remarked, that *sprinkling* is, throughout the sacred writings, used as one of the most common and significant emblems of purity, of cleansing, of repentance, of every thing that is implied in the waters of baptism. Not to speak of the innumerable aspersions used for this purpose under the Levitical law, the blood of the atonement is expressly called *the blood of sprinkling*†. Isaiah, in announcing the office and the grace of the future Messiah declares, *he shall sprinkle many nations*‡. The prophet Ezekiel in proclaiming the sanctifying influence of the gospel, does it by this figure: *Then will I sprinkle clean water upon you, and you shall be clean*§. And, when the apostle would express, in the strongest terms, that purity of mind which, in our approaches to God, we ought to bring with

* See Levit. xiv. ch. Num. viii. and xix. ch. Heb. ix. 19, 21.

† Heb. xii. 24. ‡ Is. lii 15. § Ez. xxxvi. 25.

us to the throne of grace, he says; *Let us come to him, having our hearts sprinkled from an evil conscience**.

But I forbear to multiply proofs. These are sufficient to demonstrate that either mode, by immersion, or by sprinkling, will answer the whole intention of the ordinance as an emblem of that purity of life which becomes a disciple of the Lord Jesus Christ.

The evidence on which the exclusive advocates for immersion, as essential to the rightful administration of this ordinance, chiefly rely, is an expression used by the apostle in his epistle to the Romans, and in that to the Colossians†, *buried with him by baptism*. Whether this allusion be made or not, to the practice of immersion borrowed from the custom of bathing in that warm climate, it establishes no exclusive and indispensable *mode* of baptism. It is an expression highly figurative; and no argument can be safely rested on a figure of speech. It affords, at best, but a collateral and indirect support to other arguments, by its supposed reference to an existing custom. But admitting that reference to be real, in the present case; and the inference establishing the existence of the custom to be ever so justly drawn, still it could not impose immersion on the church as the indispensable and exclusive form of baptism. For, if the custom were to form a rule which could not be departed from, that custom should be entirely and completely followed. But I presume baptism with the person entirely naked, which was the practice where plunging was used, in those warm countries, in imitation of bathing, would not now be pleaded for by any sect. The habits, modes, and customary ideas of that age took

* Heb. x. 22. † Rom. vi. 4. Col. ii. 12.

away that sense of impropriety which would very justly shock the modesty of modern sentiments. Even on the ground, then, of this figure containing a reference to an existing custom, that custom would not infallibly bind every age and climate.

But let us carry on this argument from figure into the following verses, and see how it will operate: *For*, saith the apostle, *if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this that our old man is crucified with him**. Here are three figurative terms, in three succeeding verses, all referring to the ordinance of baptism and its symbolic signification of a death *to sin;* viz. "*buried* with him into death;" "*planted* in the likeness of his death;" "our old man *crucified* with him.' According to this reasoning, therefore, baptism should contain something in the mode of its administration corresponding to all these figures: and, if the first figure is supposed necessarily to contain the justification of the mode of baptizing by immersion; the last will, on the same ground, contain the justification of the church of Rome in the use of the sign of the cross. But, as the friends of immersion do not admit the latter consequence, those who conform to the practice of baptizing by sprinkling, with equal reason, do not esteem themselves bound by the former.

Upon the whole view of the subject, I conclude, and I think from the fairest reasoning, that the *mode* of administering baptism, whether by sprinkling or immersion, is not essential to the validity of the ordinance, which requires only that the emblem of its cleansing and purifying virtue be significantly preserved.

* Rom. vi. 5, 6.

FOR THE CHRISTIAN's MAGAZINE.

Considerations on Lots.

N°. IV.

WE exposed, in our last number, that signal abuse of the lot which employs it as a means of determing the spiritual state and character of individuals. We proceed to point out another abuse far more extensive in its operation, and most fatal in its effects; we mean *games of chance*. Under this general appellation we comprehend *cards*, *dice*, and other games, of which the *lot* is an essential part.

The universal and decisive objection to them in every form and under all circumstances, is that they are *profane appeals to the divine throne, and a wanton prostitution of a divine ordinance*. For the premises which support this conclusion, we refer the reader to our first two numbers*.

We are aware that our position will not readily obtain the concurrence of many who are far from being friendly to gaming or gamblers. Both are held in abhorrence by sober-minded men throughout the whole world. But their opinions greatly vary as to the nature of the games.

Some consider them, or at least certain forms of

* *Christian's Magazine*, Vol. I. p. 163—171. 285—293.

them, as innocent and pleasant recreations, when they are not subservient to the sordid passions; that is, when the parties either do not play for money, or for no more than is necessary to keep up the spirit of the competition.

Others despise them as frivolous and ignoble pastimes, without attaching to them the blame of direct immorality, unless they become incentives to crime, by becoming the sources of unlawful gain.

Many, beyond doubt, there are, whose indulgence in these sports carries them to no such excess; who treat gaming and gamesters with merited contempt; and who, while they give a leisure hour to the card table or the die, have not the smallest suspicion that their amusement has an irreligious taint: or tends to weaken, in the slightest degree, the sense and effect of those obligations by which man is bound to God his maker.

With these we remonstrate: with all who are not strangers to compunctious feeling, after they have risen from a game of hazard; and with all, who, although they have occasionally speculated upon the question, have never been at the pains to decide it satisfactorily to their own minds.

Gaming has always had an evil reputation in all civilized countries, especially such as have been enlightened by the Christian revelation. It is both curious and instructive to mark the gradations of this sentiment.

Gamesters themselves, in whom the avaricious lust has not quite overpowered both integrity and shame, know and feel that their occupation is vile: for they study secrecy, not merely to elude the penal statutes of the law; but also to save appearances among men better than themselves. Fame, low as is her credit for veracity, has put less truth into

her tattle, than is usual even with her, if there are not in this very city of New-York, *gentlemen*, and *ladies* too, who consume their midnights over the fascinating chance, amid piles of money ; but who could never meet, in broad day, the infamy which confronts an avowed gambler.

This, it may be said, is referrible to that wholesome discipline by which public opinion coerces the impudence of vice. For the most part, it is so. But public opinion is an effect ; and like all other effects, must have a cause. Set the gamblers aside, and there remains a large body of sober, discreet, members of the community, who never gamble : who view gaming for money as altogther unjustifiable ; as a system of rapacity and plunder ; and would, on no account whatever, so far degrade themselves in their own eyes as to pollute their hands with the product of the gaming board. Yet a game of chance, detached from such applications of it, they will not stigmatize as immoral. How did they arrive at the distinction ? How will they show, that a thing lawful for the purposes of amusement, may not be lawful for the purposes of emolument also ? Why should that be ill-gotten, which is not gotten by ill means ? Why should an hour or two spent at the card table, *gratis*, be consistent with virtue ; and that same time spent in the same employment be condemned as criminal, the moment it profits one's purse ? Making money is not vicious : By the terms of the argument, cards and dice are not vicious ; and yet making money by cards or dice is accounted vicious by such a strong and general coincidence of opinion, as imposes law upon society. What is there, then, to render the *combination* immoral ? It cannot be mere excess of ardour in the pursuit of lucre. La-

bour may be excessive; enterprise may be excessive; economy may be excessive; yet economy, enterprise, and labour, are not immoral methods of acquiring property. If the dreadful *consequences* which, in all ages, have followed the spirit of gaming be assigned as the reason; we ask, why these dreadful consequences *have* followed? In the government of God evil consequences are the punishment of evil deeds. The loss, dishonour, and wretchedness, which sooner or later overtake the wicked, are the *natural* penalties by which he chastises sin, vindicates the goodness of his law, and proclaims his determination to enforce its authority. The universe cannot produce an example of a train of miseries associated, in every age, in every country, in every state of society, with any action or set of actions, in which there is no abuse of some divine institution. Thus, falsehood, debauchery, covetousness, dishonesty, revenge, and a thousand other vices, will all be found, upon close examination, to be abuses of God's institutions; and their deplorable effects to be the punishments which he has annexed to them respectively.

Now as the fact is incontestible, that no curses are more conspicuous or regular, than those which come down upon the head of the gambler, the inference is irrefragable, that gaming must be a most provoking abuse of some divine institution. What is it? We answer, the *lot*. This solution alone goes to the bottom of the difficulty. This alone explains the moral phenomena which invariably attend the system of gaming. An ordinance which God has appointed for the holy and reverend acknowledgment of his superintendance over the affairs of men, has been perverted to the ends, first of

amusement, and then of lucre. This perversion he resents and punishes. It will be a pitiful evasion to plead instances of persons who play with moderation, as invalidating our general argument. There are degrees of transgression and of correction. "Lust, when it hath conceived, bringeth forth sin;" but it is not till "sin is *finished*" that it "bringeth forth *death.*" And the death which smites the perfected sin, is only smiting the progeny of the parturient lust. The game of chance, and downright gambling, are but different stages of the same iniquity. They have always been co-existent; if not in the same individual, yet certainly in the same community. Let the former take its course, and the latter inevitably follows. So, when the spirit of gambling, which is the matured offspring of the game of chance, suffers the pains of divine displeasure, the blow is aimed at both together. It is the *principle* which the "governour among the nations" is judging. If he strike it chiefly in its most depraved state, and most offensive form, he does not indicate that in its earlier states and less ruinous connexion he tolerates it as innocent; but gives another document that he is "long suffering," and "slow to anger." If this conclusion be at any time reversed, it is only a new fact in the history of an old imposture; *Because sentence against an evil work is not executed* SPEEDILY *; therefore the heart of the sons of men is fully set in them to do evil**.

All this, we are sensible, will be laughed to scorn, by those who "like not to retain God in their knowledge." We leave them to their propensities and their reward. *Judgments are prepared for* SCORNERS, *and stripes for the back of* FOOLS†.

* *Eccles.* viii. 11. † *Prov.* xix. 29.

But to those who have never weighed the subject seriously, or who are "halting between two opinions," as to the lawfulness or unlawfulness of the games in question, we address ourselves with better hope. They will not contemn, as unworthy of their regard, the reasonings which have already been submitted to them. They will hardly suppose that moralists, divines, and statesmen—Jews, Greeks, and Romans—political legislatures, and ecclesiastical councils—public principle, and private virtue, would all unite in reprobating an *innocent* amusement. But they have united in reprobating games of chance. A combination which seems impossible unless upon the ground of some common and strong conviction of their intrinsic immorality.

That the gospel of Jesus Christ has divinely illuminated the doctrine of morals, nothing but a profligate warfare against truth will deny. Where that gospel reigns in its purest influence; rectifying speculative and practical errour; setting the heart at liberty from the bondage of depravity; and imparting a quick sensibility to the conscience, games of chance are always held in the *worst* repute.

So long as a man continues profane and wicked, he can generally game himself, and make companions of those who do. But when "he turns from his vanities to serve the living God;" when he ceases to have "fellowship with the unfruitful works of darkness;" when his delights are with the saints, with the excellent of the earth; and, in the hope of seeing Jesus as he is, he "purifies himself, even as *he* is pure," he cannot easily fail to throw away his cards and his dice. There have been, and there are, professors of religion who retain a predilection for these amusements; but they are

not, and never have been, noted for circumspect and exemplary Christians. Go the whole round of those numerous circles which encompass the card-table. You will find selections of all sorts, from low vulgarity up to accomplished fashion—from the refuse of the grog-shop, up to the most brilliant assemblage of the drawing-room; but if you fall in with a single card-party, composed of those who "worship God in spirit and in truth;" who remember that they were "redeemed from their VAIN CONVERSATION, with the precious blood of Christ;" and who are constrained by his love, to "live, not unto themselves, but unto him who died for them and rose again;"—if you fall in with a single card-party composed of *such* Christians, (and they are the only ones who shall see God,) we will give up the cause.

What shall we say to these things? Shall we say that a point which appears so serious to the very best of the human race, is not worth our attention? Shall we say that in deciding on the lawfulness or unlawfulness of a particular set of actions, we will prefer the judgment of the thoughtless, the profane, the abandoned, to the judgment of them who "fear God and keep his commandments?" Shall we say that his church, in which his presence dwells, and his mercies are dispensed, is a worse guide in morals, than the "world which lieth in wickedness?" Shall we say, that the Spirit and grace of our Lord Jesus Christ, teach his people to cherish an unconquerable antipathy against practices which are not forbidden by his law? Who, that has not parted with reverence for whatever is most holy, and just, and good, will embrace the affirmative? And who, that vindicates the game of chance, does not embrace it?

The reader perceives that the immorality which we attribute to games of hazard, does not arise from *circumstances;* but is *essential* to their nature. We pronounce them immoral and unlawful, precisely on the ground of their *abuse and profanation of the lot*, which is an institution of God for special religious and moral purposes. We have introduced a view of their *effects* no further than was necessary for the prosecution of this argument. Not that we think these effects of trifling moment. They are of great and terrible moment. They should never be forgotten by any who incline to more indulgence than severity toward the games. By the light of the penalty men often learn to read the law. An ear deaf to the voice of religion, may sometimes listen to the admonitions of prudence. An eye which sees no vice, may discern meanness; and the fear of disgrace or loss may control those who are intractable by piety.

For the sake of such, and for the confirmation of those who already obey the dictates of a well-informed conscience, we shall give in our next, a sketch of some evils *incident* to games of chance.

REVIEW.

ART. I.

A Collection of Essays on the subject of Episcopacy, which originally appeared in the Albany Centinel, and which are ascribed principally to the Rev. Dr. Linn, the Rev. Mr. Beasley, and Thomas Y. How, Esq. With additional notes and remarks. New-York, T. & J. Swords, 8vo. pp. 210. $1.

(Continued from Vol. I. p. 462.)

HAVING disposed of the see of Jerusalem, which had been gratuitously conferred on James, we proceed to the argument in favour of Diocesan Episcopacy, from the epistles addressed, in the book of the Revelation, to the seven churches of Asia. We give it in the words of Cyprian. And as it may possibly amuse the reader, while it convinces him that we were correct in saying that Archbishop Potter is one of the *real* authors under the signatures of *Cyprian*, &c. we shall put his Grace of Canterbury side by side with our Albany friend.

POTTER.

" St. John, in the three first chapters of his Revelation, has given us a lively description of seven *bishops* who presided in the seven principal cities of the proconsular Asia. Our Lord is there introduced, sending seven epistles to the seven churches of these cities, directed to the *seven angels* of the churches, whom he calls *the seven stars in his right hand*. Now if it appears that the *seven angels* were so many single persons invested with supreme authority in the seven churches, there can be no reason to doubt, whether they were the *bishops* of these churches; a *bishop* being nothing else but *one* who has chief authority in the church.

" Let us examine in the *first* place, whether the *seven angels* were so many single persons? And first of all, it is manifest they were not the whole church or collective body of Christians in their several cities; be-

CYPRIAN.

" In the three first chapters of the Revelations of St. John, we find absolute demonstration of the existence of the Episcopal dignity and authority, at the time in which this work was written. In these chapters, St. John gives us a description of the seven Bishops, who superintended the interests of the church in the seven principal cities in the Pro-Consular Asia. Our Lord is represented as sending seven Epistles to the seven churches of these cities, directed to the seven angels of the churches, whom he calls the " seven stars in his right hand." From all the circumstances that are mentioned, it undeniably appears that these seven angels were so *many single persons*, invested with supreme authority in the churches; that is to say, they were the bishops of those churches.

" I say it manifestly appears, that these seven angels of the churches, whom the Lord calls the " seven stars " in his right hand, were single persons. They were not the whole church or collective body of Christians. This is proved incontestably from these consider-

POTTER.

cause the churches are represented by *seven candlesticks*, which are all along distinguished from the *seven stars*, which are emblems of the *angels*. Neither were they any select number or body of men: For they are constantly mentioned as single persons; *the angel of the church of* Ephesus, *the angel of the church of* Smyrna, and so the rest."

" Accordingly, both he and the all rest are constantly addressed to in the singular number; *I know* thy *works*, *I have a few things against* thee, *remember how* thou *hast heard*, thou *hast kept the word of my patience*, and so in the rest, where our Lord speaks to them in particular: But when what he writes equally concerns the people, he changes his style, and speaks in the plural: *The devil shall cast some of* you *into prison*. Thou *hast not denied my faith when* Antipas *my faithful martyr was slain among* you. *I will reward every one of* you *according to* your *works*. *That which ye have, hold fast till I come*. Which variation of the number, is a plain argument that some parts of these Epistles relate to the whole churches, and others only to the persons of the *angels*."

CYPRIAN.

ations. The whole Churches, or collective body of Christians, are represented by " seven candlesticks," which are distinguished from the " seven stars," that are emblems of the Angels, the Bishops. They are constantly mentioned in the *singular number*. " The Angel of the Church of Ephesus"—" the Angel of the Church of Smyrna," and so of the rest.——

And in the epistle to Thyatira it is said, " I know thy works." " I have a few things against thee." " Remember how thou hast heard." " Thou hast kept the word of my patience." This is the style which is used when the Angel or Bishop of the Church is addressed.——

But when what is said relates to the *people*, the style is altered, the *plural number* is then used. " The devil shall cast some of you into prison."

" I will reward every one of *you* according to your works. That which *ye* have, hold fast till I come." And this variation in the number, proves that *some parts of these Epistles relate to the whole Church, and others only to the Angels.*

POTTER.

" But there is one thing yet behind, which will put this matter beyond dispute: namely, that the titles of *angels* and *stars* are constantly applied in this book of Revelation to single men: Our Lord is called the *Morning Star*, and the *Sun*, and the apostles are called *twelve stars*, and *twelve angels;* but there is not one example where these titles are given to any *society* or *number* of men. So that if we will allow the divine author of this *book* to speak in this place, as he does in all others, the *angels* of the seven churches can be none but single persons.

" The *next* thing to be made out is, that these single persons were men of chief authority in their several churches. And we might safely conclude they were so, though we had no other proof of it, because our Lord has directed to them the Epistles, which he designed for the use of their churches. But there are several other arguments, which prove that the *angels* were men of eminent station and authority: For whereas the churches are only called *candlesticks*, the *angels* are resembled to *stars*,

CYPRIAN.

But what places this subject beyond all reasonable doubt is this circumstance: The titles of Angels and stars are *constantly applied* in the book of Revelation to single men, and *never* to a society or number of men. Our Lord is called the " morning star and the sun," and the twelve Apostles are called " twelve stars," and " twelve Angels."

It is evident, therefore, that the seven stars or Angels in the book of Revelation, are single persons.

That these persons possessed supreme authority in the Churches, is also demonsrated from these considerations.

These Epistles are addressed to them alone.

The Churches are called candlesticks, and they the

POTTER.

which give light to the *candlesticks.*"

" They are praised for all the good, and blamed for all the evil which happened in their churches. The *angel* of Ephesus is commended, because he *could not bear them that were evil*, and had *tried those who called themselves Apostles, and were not* so; which seems to imply, that he had judicially convicted them to be impostors. And the *angel* of Pergamos is reproved *for having them who hold the doctrine of* Balaam; that is, the Nicolaitans, who allowed themselves to *commit fornication*, and to *eat things sacrificed to idols;* and he is severely threatened, unless he *repented:* which shows he had authority to correct these disorders, otherwise he could not justly have been punished for them. The same may be said of the *angel* of Thyatira, who is blamed for *suffering* Jezebel, *who called herself a prophetess, to teach and seduce* the people. And the *angel* of Sardis is commanded to be *watchful*, and to *strengthen* those who *are ready to die;* otherwise our Lord threatens to *come on* him, *as a thief*, at an *hour* which he should *not know.*"

CYPRIAN.

stars that give *light* to the candlesticks.

The seven angels are praised for all the good which they had done, and blamed for all the evil which happened in the Churches. The Angel of Ephesus is commended because " he could not bear them that were evil, and had tried those who called themselves Apostles, and were not so," which seems to imply that he had convicted them of imposture. The Angel of Pergamos is reproved for having them " who hold the doctrine of Balaam, and he is severely threatened unless he repented." This shows that he possessed authority to correct these disorders, or he could not justly be menaced with punishment for permitting them. The Angel of Thyatira also is blamed for suffering " Jezebel," who called herself a prophetess, to teach and seduce the people. And the Angel of Sardis is commanded " to be watchful, and to strengthen those who are ready to die," otherwise our Lord threatens to come on him " as a thief; at an hour which he should not know."

The writers under review, having a great contempt for all reasoning from *names*, promised to intrench themselves within scriptural *facts*. One of their facts they find in the history of the "stars" or "angels" of the seven churches. Yet if the reader shall attentively inspect their argument, which we have placed before him in its full strength, he will perceive that it rests entirely upon their interpretation of two *names*. These are "angel" and "star:" which, in the symbolical language of the scripture, are as really names of office, as bishop, presbyter, deacon, are in its alphabetical or common language. The aspect of the fact changes with the construction of these two symbols. You must first fix their sense before you can tell what the fact is. Unless you can prove that "star" and "angel" necessarily denote individuals, and such individuals as diocesan bishops, the fact, instead of being *for* the hierarchy, will be *against* her. And thus her advocates, under the pretext of "absolute demonstration," put us off with what they themselves have again and again declared to be "miserable sophistry"—"the old and wretched sophistry of names."

Let us, however, examine this, their "absolute demonstration" of diocesan Episcopacy. It turns, as we just now said, upon the interpretation of the symbolical titles, "angel" and "star." These, our prelatical friends maintain, "are *constantly applied* in the book of Revelation to *single men*, and *never* to a society or *number of men*." Such is the assertion—now for the proof.

"The whole churches, or collective body of Christians, are represented by "seven candlesticks," which are distinguished from the "seven stars," that are emblems of the angels, the bishops."

The distinction is admitted: but it is equally

marked upon the Presbyterian plan. For the collective body of the ministry is quite as distinguishable from their churches, as the bishops alone can be. Nothing is gained here. We go on.

"They," the angels, "are constantly mentioned in the *singular* number."

What then? Does this prove that the singular term "angel" has never a *collective* sense?

What next? Nothing at all. Let our readers examine, again, the whole of what Cyprian has said upon this point, and if they can detect, in the multitude of his words, and his show of illustration, any thing more than his mere assertion, we shall be disappointed.

The stars and angels, says he, are distinguished from the churches. True—but they may be so without being diocesan bishops——

"They are constantly mentioned in the singular number"—which is not true. And if it were, the question still is, whether the symbolical term in the singular number must necessarily signify only a single person—O yes, says Cyprian, most undoubtedly. "What places this subject beyond all reasonable doubt, is this circumstance. The titles of "angels and stars are constantly applied in the book "of Revelation, to single men, and never to a society or number of men!" Now this is exactly the thing to be proved.

Amphora cœpit
Institui: currente rota cur urceus exit?

Cyprian sets out with a threat of "absolute demonstration," and leaves off with begging the question*.

* Potter, in his zeal to make out the prelatic character of these angels, presses into his service a *various reading*. "If,"

That the assertions which Cyprian has borrowed from Potter, are not accompanied with *quite* an "absolute demonstration," may be gathered from the light in which they are considered by Episcopal writers no way inferiour to Potter himself.

"Methinks," says Dr. *Henry More*, "it is extremely harsh to conceit that these seven stars "are merely the seven bishops of any particular "churches of *Asia*, as if the rest were not supported "nor guided by the hand of Christ; or as if there "were but seven in his *right hand*, but all the rest "in his *left*. Such high representations cannot be "appropriated to ANY SEVEN PARTICULAR "CHURCHES WHATSOEVER*." Again, "By *an-*

says he, "in the epistle to *Thyatira*, instead of (την γυναικα Ιεζε-"βηλ,) the *woman* Jezebel, we read (την γυναικα σου Ιεζεβηλ,) *thy* "*wife* Jezebel, as it is in St. *Cyprian*, the *Syriac* version, the "*Alexandrian*, and several other manuscript copies, then the *An-*"*gel* of *Thyatira* was a married man, and consequently but *one* "person†."

Learning, when not well directed, falls into absurdities which plain sense avoids. It is hard for a man to suspect himself of blundering when he is displaying his erudition. But on this occasion, the eyes of Potter seem to have been blinded by the dust of his manuscripts. If we adopt his reading, and make "Jezebel" a literal woman, by making her the wife of the prelate of *Thyatira*, the symbolical or figurative sense of the text is gone. And in order to be consistent, the crimes charged upon her must also be literal. Thus we shall not only have my lady of *Thyatira* an open adulteress; but the diocese a huge brothel under her inspection; where both by example and by precept, she initiates her husband's flock in the mysteries of lewdness and idolatry. A goodly occupation for the spouse of a diocesan! Bad times, one would think, for an angel-bishop; and not the most flattering compliment to episcopal discipline.

* *Exposition of the seven churches. Works. p.* 724.

† *Discourse of Church-government*, p. 145, 3d edit.

" *gels*, according to the *apocalyptick* style, all the " agents under their presidency are represented or " insinuated—and it is so frequent and obvious in " the *Apocalypse*, that none that is versed therein " can any ways doubt of it.*"

The great, and justly celebrated, *Joseph Mede* observes, that " Angels, by a mode of speaking not " uncommon in this book, are put for the *nations* " over which they were thought to preside. Which " appears hence, that they who, by the injunction " of the oracle, are *loosed*, are *armies of cavalry* " sent forth to slaughter men†.

Just after he adds, " the *four angels*, (Rev. ix. 14,) " signify so many *Sultanies* or kingdoms‡."

Dr. *Fulk*, in his answer to the Rhemish Testament, remarks, that " St. John, by the angels of " the churches, meaneth not *all that should wear on* " *their heads mitres*, and hold crosier-staves in their " hands, like dead idols, but them that are faithful " messengers of God's word, and utter and declare " the same. They are called the *Angels of the* " *churches* because they are *God's messengers*§."

The famous *Stillingfleet*, in his *Irenicum*, asks, concerning these angels, " If, in the prophetick " style, any unity may be set down by way of

* *Exposition of the seven Churches*, *Works*, p. 724.

† Angeli ponuntur pro gentibus quibus præesse credebantur, non inusitatâ in hoc libro metonymiâ. Id ex eo apparet, quòd qui continuò ex oraculi præscripto solvuntur, *Exercitus Equestres* sunt, hominibus occidendis emissi. *In Apocal. B. III. Tub. VI. Works*, *p.* 471.

‡ *Angeli quatuor* totidem Sultanias seu regna significant. *Ibid.*

§ This and the following quotation, are from the Appendix to Ayton's Original Constitution of the Christian Church.

" representation of a multitude; what evidence " can be brought from the *name*, that by it " some one particular person must be under- " stood?"—And a little further he says, " If ma- " ny things in the Epistles be direct to the an- " gels, but yet so as to concern the whole body, " then of necessity, the angel must be taken as a " *representative* of the whole body, and then, why " may not the word *angel* be taken by way of re- " presentation of the body itself; either of the " whole church, or, which is far more probable, of " the *Consessus*, or order of Presbyters in that " church? We see what miserable, unaccountable " arguments those are, which are brought for any " kind of government, from metaphorical or am- " biguous expressions or names promiscuously " used*."

* It is the fashion with the *Jure divino* prelatists to decry this work of Stillingfleet as the production of his juvenile days; and as being recanted by him in maturer life. The true reason of their dislike to it is, that it has sorely gravelled them from the date of its publication till the present hour, and is likely to gravel them in all time hereafter. We cannot, however, see what the *age* or the *recantation* of the author, (if he *did* recant,) has to do with the question, any further than as it may be influenced by his private opinion. " Old men are not always wise;" nor do green years detract from the force of argument. Facts and reasonings having no dependence upon a writer's *name*, stand or fall in their own strength. It is one thing to *recant*, and quite another to *refute*. The learned, but unhappy Whitby, who, in his commentary on the New Testament, had zealously defended the divinity and atonement of our Lord and Saviour, left a work behind him entitled Υστεραι Φροντιδες, or *After Thoughts*, in which he denied both. Yet his proofs of his previous belief remain unanswered by himself, and unanswerable by any other man. We see that it is very possible for great and learned men to change for the

We quote these passages, not to make them our own, but to show that Episcopal writers of the highest reputation, entertain opinions very different from those of Potter and Cyprian, as to the evidence which the apocalyptic angels give in favour of their hierarchy :

" It is absolute demonstration," says Cyprian. " It is a harsh conceit," says Dr. *H. More*.

" The titles of angels and stars are *never* applied," says Cyprian after Potter, " to a society or number of " men." They signify " them that are the faithful " messengers of God's word ;" answers Dr. *Fulk* —They " are put for the *nations* over which they " were thought to preside," adds the venerable *Mede—More* follows again, with a declaration, " That no man versed in the apocalyptical style, " can any wise doubt that by " angels " *all* the " agents under their presidency are represented." And *Stillingfleet*, their own *Stillingfleet*, calls the argument of the hierarchists from these symbolical titles, a " miserable " one ; thus avenging the Presbyterian upon them, by dealing out to them in their own way, " measure for measure."—

worse. Therefore, although Stillingfleet, whether of his own accord, or by yielding to the teazings and menaces of others, did retract the doctrines of his *Irenicum*, it does not follow that all his facts and reasonings are false, or that he himself drew nearer to the truth. He renounced the *Irenicum*, the prelatists cry—Good. Did he *answer* it ? we ask. Howbeit, since Dr. Hobart has represented himself and his brother-writers, as young men, and even " striplings ;" who knows, but, upon their arriving at maturity, when they shall have sown their intellectual " wild oats," their opinion may change in a direction contrary to that of the bishop of Worcester, and that they may yet ripen into excellent Presbyterians ?

To which side the scale inclines, it is not difficult to discern.

That the epistles in question are addressed to the persons designated by " stars " and " angels," in such a manner as to imply that these persons were invested with authority over the churches, is freely conceded. It is also conceded that " angel " and " star " are titles of office which belong exclusively to the ministry. Unless we greatly mistake, " stars," in the symbolical language, signify, throughout the whole Bible, " ministers of religion."

But we contend that they signify ministers of religion with regard to their *general office*, and not with regard to their *relative dignity*. Jesus Christ is a " star," the twelve apostles are " stars "—and so are the apostate clergy, figured by the " third part of the stars," which the dragon cast down with his tail to the earth. Who does not see, that the only point in which the symbol agrees to the subject in all these cases, is the common character of the *religious ministry;* distinction of rank being utterly disregarded? On this principle, the " stars" must mean the ministers of the churches without discrimination; every one being a " star." It is, therefore, impossible to discover under this emblem, any order of ministers to the exclusion of any other.

In this general reasoning, the hierarchy might, perhaps, concur without much prejudice to her cause. She might insist, that a symbol, common, in its own nature, to all ministers of religion, is restricted, by the conditions of the text, to a single individual, who, from the functions ascribed to him, must be a superiour officer, and not one of a college, consessus, or presbytery, having equal authority.

There is internal evidence in the passage itself, that this construction, though ingenious and acute, cannot be true. For as the "candlesticks" are emblematical of the churches, and as there is but *one* star to give light to each candlestick, it would follow that there was but a single minister in each of the churches; and thus the Episcopalian would overthrow himself: for without inferiour, there can be no superiour, clergy. Surely he will not say, that the bishop *alone* did *all* the preaching, gave *all* the instruction, and set *all* the example: i. e. emitted *all* the light on account of which ministers are called "stars." The other clergy had *some* share in these useful functions. They too "preached the word;" they too, taught "from house to house;" they too, "let their light shine before others." Now, one "star" being appropriated to one "church," as one candle is to one "candlestick;" it follows, from the nature of the comparison, that as one candle is the *full complement* of light for one candlestick; so one star is the full complement of light for one church. But the light which shone in these churches did not emanate from any individual; it emanated from a number of individuals; from the *collective body* of the ministers of religion. Therefore, the "star" which expresses the whole light in one of these churches, is a symbol, not of a *single* minister, but of her ministry *collectively*. It would be a darksome diocese, indeed, which should enjoy no rays of light but those which proceed from the bishop.

Let us now advert to the other symbol, viz. "Angel." This too, the hierarchists, whom we oppose, say, is "*constantly* applied in the book of Revelation to a *single* man, and *never* to a society or number of men."

It looks somewhat uncivil to contradict so positive an assertion; but we must contradict it; for it is not true. And if, in proving it to be false, we prove its authors either to be ignorant of the scriptures, or wilfully to misrepresent them, we cannot help it. One passage from the book of Revelation itself, overturns the very foundation upon which *Cyprian* and his associates have reared their "absolute demonstration."

I saw, says the prophet, *another* ANGEL *fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to* EVERY NATION, *and* KINDRED, *and* TONGUE, *and* PEOPLE. (Rev. xiv. 6.)

"Heaven," in this book, is the ascertained symbol of the Christian church, from which issue forth the "ministers of grace" to the nations. As the gospel is preached only by *men*, this "angel" who has it to preach to "every nation, and kindred, and tongue, and people," must be the symbol of a human ministry. And as it is perfectly evident that no single man can thus preach it, but that there must be a *great company* of preachers to carry it to "every nation, and kindred, and tongue, and people," the angel mentioned in the text is, and of necessity must be, the symbol of that *great company*. We might produce other examples; but this is decisive. It shows the proposition of Potter, Cyprian, &c. to be one of the most rash and unfounded assertions into which the ardour of party ever betrayed a disputant.

Assuming it now as proved, that the term "angel" is applied in this book to a *collective body*, or a number of men joined in a common commission, we demand the reason of its being restricted to an individual in the epistles to the churches of Asia.

Signifying " a messenger," it is in itself as applicable to *any* preacher of the gospel as to a diocesan bishop. If he was of old, what most of the diocesans are now, he was, of all the clergy in his diocese, the one who had the *least* claim to the title. To " preach the word," to " declare the whole counsel of God," to instruct the people, we are told plainly enough, are not the peculiar attributes of the bishop. By what rule of propriety should *he* be characterised by symbols which are foreign from his appropriate functions? by symbols which describe exactly the functions of those ministers whom, we are taught, they do *not* represent*.

The advocates of the hierarchy must have summoned up the most desperate resolution, when they ventured upon the declaration which we have exposed. To do them justice, they seem not to have been forsaken of those " compunctious visitings," which occasionally trouble such as suspect the righteousness of their cause. We infer this from their growing dogmatical and rather unruly in their asseverations, nearly in proportion as they find themselves beset with difficulty. Not unlike men who are accustomed to tell " a tough story," and

* " Angel of the church," is a phrase borrowed from the synagogue. " It answers to the Hebrew שליח צבור, the *Legate*, or " *delegate of the church*. A name which was given in the syna- " gogue to experienced and learned men, especially the *Doctors* " (or teachers,) who were usually *delegated* to pray for the public " assembly, whether in ordinary or extraordinary cases. So that " by *Angels of the churches* must be here understood those *rulers of* " *the Christian church*, whose office it was tooffer up public pray- " ers in the church, to manage sacred concerns, and discourse to " the people." *Vitringæ anacrisis apocalypseos*, p. 25. To the same purpose speaks the profoundly learned *Lightfoot*. *Works*. Vol. I. p. 341. Fol.

when they perceive the credulity of their audience to be too hard pressed, back their veracity with a file of oaths. Any plain reader will observe, on a slight inspection of these epistles, that they address the angel of a particular church in the singular or plural number indifferently. Thus to the angel of the church in *Smyrna*, the Redeemer says, *I know* THY *works, and tribulation and poverty, but* THOU *art rich—Fear none of those things which* THOU *shalt* SUFFER. *Behold the devil shall cast* SOME *of* YOU *into prison, that* YE *may be tried; and* YE *shall have tribulation ten days: be* THOU *faithful unto the death; and I will give* THEE *a crown of life*.*

We ask any dispassionate man whether all this is not addressed to the *angel* in Smyrna? *Thou*, says the text; "Thou," the angel, "shalt suffer." How? What? "Thus," saith the text, "the devil shall cast into prison *some of you*"—you who are signified by the angel. However, "be *thou* faithful unto the death;" i. e. although thou shouldest die for being faithful; "and I will give *thee*," whom? certainly the persecuted, "I will give thee a crown of life." This is so obvious, that, in order to evade its force, the Episcopal writers represent the epistles as addressed partly to the bishop and partly to the people.

"When what is said relates to the *people*, the style is altered; the plural number is then used." See Cyprian and Potter as above.

This gloss is contrary,

1. To the plain and natural construction of the prophet's words; which, using sometimes the singular, and sometimes the plural, number, when speaking of the *angel*, leads us to a simple and easy

* Rev. ii. 8—10.

solution, by supposing that he employs that term in a *collective* sense, of the *whole ministry* of the church.

2. To their own principles which the Episcopal writers have laid down as containing an " absolute demonstration" of the prelatic dignity of these angels, viz. " That the titles of angels and stars " are *constantly* applied in the book of Revelation " to *single* men, and *never* to a *society* or *number* of " men." The epistle is written to the *angel* in Smyrna. " Angel," say they, *always* signifies a *single* person, and *never* a number of men ; and yet they say, that of this very epistle to the angel, part is addressed directly to the *people*, who *are* " a so- " ciety or number of men."

3. To their own distinction between the emblems which point out the ministry and the churches respectively.

" The stars and angels," say they, " were not the whole church or collective body of Christians. This is proved incontestably from these considerations. The whole churches or collective body of Christians, are represented by " seven candlesticks," which are distinguished from the " seven stars" that are emblems of the angels, the bishops," &c. See above.

The distinction is just; but it is completely overthrown in their subsequent interpretations. For, in the first place, they tell us very truly, that the collective body of Christians is signified by the symbol of a " candlestick :" and in the next, that they are directly addressed in the letter sent to the angel, who is, say they, a single person : i. e. they are *explicitly and formally addressed*, under an appellation which is *never applied to them*.

4. To the known use of those scriptural emblems, " star" and " angel." These titles in the context are perfectly synonymous ; whatever is meant by

"star," is acknowledged to be meant by "angel." Now both these symbols depict *official* character; and consequently, when applied to the Christian church, cannot mean the people as distinguished from their ministers. Therefore, under the term "angel," the ministry and the people cannot be distinctly addressed.

5. To the tenour of the exhortations and promise in the text. If the "angel" is the collective body of the ministry upon whom the persecution was to fall, then the exhortations, *Fear none of those things which thou shalt suffer—Be thou faithful unto the death;* and the promise, *I will give thee a crown of life*, are in harmony with the pre-monition that the *Devil should cast some of them into prison.* The anticipation of evil is softened by the assurance of support. But according to the Episcopal construction, the sorrow goes one way and the consolation the other: the bishop is exhorted not to fear: to be faithful unto the death. But it seems that the people only are to bear the calamity. The bishop has a glorious promise of a crown of life; but not a word to cheer his oppressed flock. Cold comfort this to the poor prisoners cooped up by the devil in a dungeon! One would think that the "cup of salvation" might have been put to the lips which were drinking deeply of the cup of sorrow. But the matter is more dexterously managed: the bishop suffers, and the people are consoled,—by proxy. A mode of suffering, we presume, to which the bishops of the present day, and many others beside them, would submit with great magnanimity. How they would relish the consolation thus administered, is another affair.

Lastly, to the authority delegated by Christ to Presbyters: We have formerly proved that every

ordinary power left in the church is, in the most direct and unequivocal manner, devolved on Presbyters*. And as one part of scripture cannot be repugnant to another, it is impossible that any term or expression here, in this book of the Revelation, can be rightly interpreted, which is said to lodge the whole power of government and discipline in a bishop, to the exclusion of presbyters.

We do not feel conscious of any arrogance in supposing, that after the reader, who is solicitous to know the truth, shall carefully have examined and compared the reasonings now submitted to him; and allowed them their due force on his mind, he will coincide with us in opinion, that the "angels" and "stars" in the context before us, do NOT *signify single persons*, but *a number of men;* that is, are emblems of a *collective ministry*, and not of *diocesan bishops*.

"Thus endeth the second lesson," which is concerning Cyprian's "absolute demonstration" that the angels of the seven churches of Asia were Episcopal prelates.

* *Christian's Magazine*, Vol. I. p. 437—462.

[*To be continued.*]

ART. II. *An Apology for Apostolic Order and its advocates, occasioned by the strictures and denunciations of the Christian's Magazine. In a series of letters addressed to the Rev. John M. Mason, D. D. the editor of that work. By the Rev. John Henry Hobart, an Assistant Minister of Trinity Church.* 1807. 8vo. pp. 273. New-York, T. & J. Swords, $1 $\frac{50}{100}$.

(Continued from Vol. I. p. 472.)

WE should extend our remarks to an unreasonable length, were we to rectify all the mistakes and improprieties of these Letters. Nearly every page abounds with materials for comments which no moderation of manner could render much more acceptable to the Rev. author, than the original review which has thrown his temper so entirely off its balance. A man who writes in great haste, and under the goadings of irritation, easily fills up a volume, because he has neither time nor inclination to be nice in the selection of its contents. This, indeed, gives him no claim to the indulgence of criticism; but as it marks his literary offspring for early decease, it supersedes a vast amount of ungrateful labour; and as it bespeaks more need of medicine than of chastisement, it rather pleads for compassion, than rouses indignation.

Instead, therefore, of troubling ourselves with copious extracts from Dr. H.'s declamations, we shall remit them, for the most part, to the judgment of the reader. We are entirely willing that he should pronounce sentence, after comparing Dr. H.'s "Apology" with the "Christian's Maga-

zine," on points which are discussed in both. We request, however, a single favour: that he will ask himself, on perusing the Magazine, whether he can or cannot form a correct idea of the nature and strength of the Episcopal argument? and again, on perusing the Apology, whether he can or cannot form a correct idea of the nature and strength of the argument in the Magazine? This will help him to determine on which side the fault of misrepresentation lies.

In our first number we had observed, that the non-episcopalians will probably view Dr. H.'s apology for himself, " as a stratagem, and not a very " deep one, to avoid the unpopularity of appearing " as the aggressor." By this remark, and a page or two preceding it, he is so extremely nettled as to enter upon a formal vindication, in which he endeavours to prove that hostilities were commenced on the other side. If the recrimination has given him any relief, we do not wish, and shall not attempt, to interrupt his repose. Let him have it in his own way. It is really so trifling a part of the discussion, that we shall waste very little time or paper upon it. However, we wonder that while he was about it, the fervent apologist did not carry the chronology of the warfare further back, and date it from presbyter *Jerome*, in the fourth century. This would have been doing business to some purpose. For our part, had the Episcopal divines and writers contented themselves with declaring their predilection for their own system, as most agreeable to scripture and antiquity; had they not boasted of their pre-eminence in such a manner as to throw over the line of covenanted mercy, all the non-episcopal churches under heaven; we should not have embarked in this controversy. They might have

said and sung, " It is evident unto all men diligent-
" ly reading holy scripture and ancient authors, that
" from the apostles' time, there have been three
" orders of ministers in Christ's church, bishops,
" priests, and deacons*," as often, as loud, and as long as they thought fit. This never provoked the contest. But when they proceeded to shut out from covenanted mercy, all churches which do not receive their " bishops, priests, and deacons," the case was altered. Patience ceased to be a virtue: Passiveness became a crime. We were summoned to the defence, not merely of our external order, but of that " liberty wherewith Christ hath made us free;" of that " hope by the which we draw nigh unto God." And, " having put our hand to the plow," it is our unalterable purpose, as his grace shall enable us, not " to look back."

We take our final leave of this question, with a word or two on the justification which Dr. H. and his friends have set up. " My *single* object," says he, " was the instruction of Episcopalians†." His works are declared by the Layman to be " addressed to Episcopalians *alone*‡. Is it so? Where then was their vaunted *charity*, in trying to conceal from others, or not trying to extend to them, the knowledge of truth upon the admission or rejection of which, depends admission to, or exclusion from, God's covenanted mercy? Is it thus that Charity behaves toward the souls of men?

But how is all this to be reconciled with what these same gentlemen tell us, when they are occupied with another view of their subject? For

* Preface to the book of consecrating and ordering bishops, priests, and deacons, as quoted in *Detector*, No. II. *Essays on Episcopacy*, p. 105.

† *Apology*, p. 32. ‡ No. III. *Coll.* p. 32.

brevity's sake, we quote the Layman only, as he is particularly pointed, and as his papers have been republished, with unqualified approbation, by Dr. H. himself.

"Let it be recollected that error is venial only in proportion as it is involuntary. How, then, shall that man excuse himself, who, *having been* WARNED *of the defect of the ministry at whose hands he receives the ordinances of the gospel*, neglects, nevertheless, to give attention to the subject, and to examine dispassionately, *those works which prove the necessity of union with that church*, the validity of whose ministrations even its most inveterate opponents are obliged to acknowledge*."

On the Layman's principles, such a case cannot exist. For in the very next page, he maintains, that "those who have departed from Episcopacy, have *no spiritual authority* whatever; have *no ministers*; and *no* ORDINANCES." How we are to "*receive the ordinances of the gospel*," in churches which have "no ministers, and *no ordinances*," exceeds our comprehension.

This *en passant*. We are reduced, it seems, to a hard predicament. In the first place, we have nothing to do with works which prove the necessity of union with the Episcopal church, such as those published by Dr. H.; because they are "addressed to Episcopalians *alone*;" and, in the next place, we are without excuse for neglecting to examine them. We are WARNED, it is said, of the defect of our ministry. Warned! By whom? Not by our own ministry. They perceive not the fatal defect. Not by Dr. H.'s works; they were intended for none but Episcopalians! and yet we are to be without excuse! another sample of *charity*, we suppose. Very possibly, however, this

* *Layman*, No. IX. *Collect.* p. 158.

good office is performed by the advices and admonitions of the Layman. We are much his debtors: especially as in not yielding to his voice, we encounter the hazard of forfeiting, by voluntary errour, all claim upon mercy, covenanted or uncovenanted. So that we, miserable sinners that we are, *we* can hardly escape from the alternative of "Episcopacy or perdition," with all the charity of Dr. H. to help us. Of this enough.

Our fiery apologist represents the strictures of of the C. M. as "an unjust, ungenerous, and cruel appeal to prejudice and passion"—an appeal "precluding all candid and dispassionate inquiry." Nay, such an appeal "as even an *honest* political "declaimer, in the mad fervour of party zeal, "would not use without a blush*." The sacredness of conscience, and the decorum of religion all apart, as unworthy of its regard, the C. M. breathes a spirit, and has employed arts, which befit none but a *political knave!* Very decent and modest, we own. A pure, untainted ebullition of "that meekness of celestial wisdom" in which the Rev. Apologist has promised to defend the "apostolic church† !" And, then, by way of exhibiting to the world how far he is himself removed from every thing like "prejudice and passion," he turns advocate-general of all that the C. M. had censured, not forgetting *N. G. Dufief!* He has tried to impress on individuals, mentioned by name, the opinion that we have personally insulted them. From that part of Dr. Nott's address, which recommends the character of Christ as the perfect model of imitation, he has garbled a passage; leaving out the *very words on which we laid the whole stress of*

* *Apology*, p. 7. † *Ibid.* p. 9.

our criticism; and a part which not only we never condemned, but which it is impossible we should condemn, he has held up to the reader's eye, as furnishing us with an occasion of painting the Rev. President of Union College, as a "perjured hypocrite* !" He has done more. The introduction to the C. M. draws a rapid outline of evils which infest the church of God. The characteristics which it has sketched, are general. Originals we undoubtedly had in view; but we made no applications. Dr. H. has taken this work off our hands, and off the hands of the reader too. He sallies forth with his basket of caps, and, in the name of the editor of the Christian's Magazine, puts one on the head of almost every denomination he meets. It is proper, however, to state that the labels, "Quakers," "Methodists," "Episcopalians," &c. were affixed to our nameless caps, on the responsibility of the Apologist. He has acquitted himself in this *volunteered* service, with a judgment perfectly parallel to his accuracy in matters of historical fact. We are under no obligation to correct his blunders. But as he ought to be well acquainted with his own church, and perceives her to be described by those who, "like the self-justifiers of old, 'tithe mint, and anise, and cummin,' little concerned about either receiving Christ Jesus the Lord, or walking in him, provided they be exact in their routine of ceremonies†;" we have no sort of objection to her wearing the cap which her good and dutiful son has appropriated to her use.

Commonly in such cases, the affront lies not in the description, but in the application. Should a hearer of Dr. H.'s run away with a sermon of his against

* *Apology*, p. 19, 20. † *Ibid.* p. 13.

various sins, and say to A. "this was for you;" to B. "this was certainly for you;" to C. "here is something which was not intended for you, but the next sentence can mean nobody else;" and should do this with a design of persuading them that he meant to excite the hatred of their neighbours against them, who would be the firebrand? Dr. H. or his officious interpreter? Just so has he served us. Not we, then, but Dr. H. has abused the surrounding denominations. The inflammatory suggestions are his own. And, in the very act of making them, he inveighs against us for "appealing to prejudice and passion!"

Another source of tribulation to this "meek" apologist, is in the pride, the bitterness, the imperiousness, the virulence, the despotism, the arrogance, &c. &c. &c. of the C. M*. Unhappy gentleman! Denunciations, and thunder, and bolts, and blastings, and chains, and inquisitions, and racks, are constantly present to his imagination, and fill it with a wildness which, like that of Sir William Draper, has the "melancholy madness of poetry, without the inspiration†."

Being, therefore, greatly scandalized at our insolence aforesaid, Dr. H. not only bestows upon us his kind rebukes by the dozen and the score, but offers himself as a contrast which must put us to shame. "Sweet as summer," and "serene as light," his silvered sentences, and his Attic wit, shall flow unimbittered with resentment, unstained with injuriousness, unruffled by the breath of indecorum. A noble resolution, and nobly kept. We give both text and comment; both promise and fulfilment, in his own words:

* *Apology*, p. 1——272. † *Junius*, Let. VII

TEXT.

" My own determination is unalterably formed in that firm language which conscious truth inspires, but in that " *meekness of celestial wisdom*," which the gospel enjoins to defend the apostolic church, at whose altar I minister, against every weapon that is formed against her*."

COMMENT.

" Presumptuous men! " (meaning himself, the Layman, and Cyprian,) " luckless was the hour when ye provoked the wrath of the *learned Dr. M.* that paragon of talents, who, glowing with intuitive knowledge, can exhaust any subject without reading a page or consulting any author!

" But, Sir, (I am almost afraid to expostulate with you, lest I should provoke your heavier vengeance,) it was not quite *fair*, it was not quite *generous* and *manly*, (*modesty* I know is an unfashionable virtue,) to overwhelm by your dazzling talents, three humble individuals, who have reached only the first steps of the temple of science, whose vestibule you have long since passed, whose sacred recesses you have already explored. At our period of life, eight or ten years may make an important difference in the sum of attainments. And, through the good providence of God, we can look forward to at least as many years before we shall equal the present age of our giant censor. When as many suns have rolled over our heads as have shed their collected glories upon him, perhaps, (alas! is not the hope presumptuous?)—perhaps, (despair almost arrests my pen,) —perhaps we may equal in erudition, the *profoundly learned* Dr. M. At present, we lay claim to sufficient learning and talents to defend the Episcopal Church against any adversary. Even the sneers, and frowns, and haughty airs of the Editor of the Christian's Magazine, we can summon resolution to smile at, and to disregard†.

Upon the civility of this passage, we say nothing. It will never subject the writer to any raillery for being *unfashionable*. But to hope that it should be read without relaxed muscles, would be an unconscionable demand upon the gravity

* *Apology*, p. 9. † *Do.* p. 250.

of Cato himself. After the high ground which these warriors had taken, their military attitude, their formidable train of bishops and fathers, and their strong defiance to the Presbyterian camp, to scream out so piteously at the very first fire, and tell all the world that they are now raw lads, but with the privilege of learning their tactics for *eight or ten years*, they will give a good account of their foe, is diverting enough. We had supposed that when we died of old age, it would be time for these gentlemen to make their wills. But we must own, that Dr. H. has displayed so much of the boy, as to leave us at a loss on that weighty matter. "Pray, Dr." said Lady W. to the late principal Robertson, as she was flirting in a large company, with all the airs and petulancies of a girlish coquette, "Pray Dr. how old do you think I am?" "Really, Madam," replied the sage, "I cannot pretend to know; but I should suppose that your Ladyship has not arrived at the years of discretion." Judging from the *morceau* which we have selected, and which is by no means alone in Dr. H.'s writings, we should conclude that he is somewhere in his *teens*. Whether he shall ever get out of them or not, the future must reveal. We have done with this also.

The Christian's Magazine, in consequence as we thought, of sufficient evidence from their own publications, had charged Dr. Hobart and some of his brethren, with teaching that there is no Christian ministry but the Episcopal ministry; no church of Christ but the Episcopal church; and that all without her pale are excluded from the covenanted mercies of God*.

* *Christian's Magazine*, Vol. I. p. 93—97.

Such tenets, as we have several times observed, although mollified with a pretty large allowance for "involuntary and unavoidable ignorance or error," we felt it our duty to resist, not only with firmness, but with a portion of that indignant spirit which we then thought, and still think, the outrage both justified and required. We do not mean an outrage upon the opinions, the partialities, the vanity, or the wishes, of other denominations. Uncharitableness and bigotry, against which the million exclaim with so much noise and so little intelligence, made no part of our accusation; and shall make none hereafter. Their relative weight in the scale of judgment, is lighter than a feather. The outrage which we deemed it no meekness to bear, nor any insolence to chastise, was committed, at least in our view, against the "*truth* as it is in Jesus;" and against the character, the peace, and the hope of thousands of his most exemplary followers.

Our remarks on this subject, Dr. Hobart resents as unfounded, injurious, and even cruel. We quote his sixth letter.

"Your other charges," viz. besides that of aggression, "may be thus summed up:

"That I maintain, that communion with the Episcopal priesthood, is a condition of salvation which is not only *indispensable* on the part of *man*, (in which sense I apply the word indispensable,) but which *God* himself will not dispense with; and that "the simple fact of separation from the Episcopal priesthood" renders all *repentance and faith unavailing*, "mars the religion of non-Episcopalians, and renders it stark naught!"—and that thus I make the "only alternative, EPISCOPACY OR PERDITION*!!"

That I "make particular views of external order, the hinging point of salvation†"—that I "place the external order of the Church, upon a level with the merits of our

* *Christian's Magazine*, p. 94, 95. † p. 98.

Lord Jesus, in the article of acceptance before God* ;"—that "with respect to non-Episcopalians, I make Episcopacy of *primary*, and faith in the Redeemer of secondary importance*;"—and that I maintain that "faith in Christ is impossible where there is no communion with the Bishop*."

"Now, Sir, before you can be "justified in uttering a syllable which only looks towards conclusions," which hold me up as a monster of arrogance and impiety, unfit to be tolerated among Christians, you ought to be not only "perfectly certain of your premises," but that your conclusions also are fairly and legitimately drawn.

"I utterly disclaim the sentiments you impute to me.

"I utterly deny the truth of your charges.

"I pledge myself to prove that you support them by *partial* and *false* views of my opinions—by uncandidly *torturing* them to an *extreme*—and by *illogical* deductions which a *just* reasoner should blush to make, and a *candid* reasoner should scorn to enlist into his service.

"I pledge myself to prove that the same uncandid methods would attach the same odium to your own principles; and that I lay no greater stress on *external order*, on *communion with the church through its ministry and ordinances*, than the standards and confessions of faith of the Presbyterian churches will warrant."

We have examined, and re-examined our offensive review: We *have* "accompanied" our angry correspondent "through the pages of our Magazine;" and after listening attentively to his remonstrances, cannot perceive that he has convicted us of any material inaccuracy. But, seeing that he explicitly disclaims the opinions imputed to him, we as explicitly acquit him *personally*, from the imputation: and we do no more than we had virtually done already. In expressing his *charity* for non-episcopalians, he had, in effect, renounced the consequences which we deduced from his doc-

* *Christian's Magazine*, p. 99.

trines. This no extraordinary penetration was needful to discover. Our debate, therefore, from the beginning, was not with the *man*, but with the *writer*. We are not sure that Dr. H. will thank us for the distinction: as, by supposing that he may be a very good man, and yet a very bad logician, it saves his philanthropy at the expense of his discernment. But our concessions can go no further. For he has neither invalidated our reasonings, nor supported his own doctrine with additional proof.

(To be continued.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

SOUTH-SEA MISSION.

[Concluded from Vol. 1. p. 480.]

AFTER his return to Mattavai, Capt. Bishop requested a meeting of the society, and proposed that the English should take an active part in the war, and endeavour to restore peace by quelling the rebellion. The step which he proposed, was such as the necessity of the case justified. As Pomarre would not be prevailed upon to attack the rebels, there was no prospect that he could soon bring about a peace; and as they had frequently threatened the destruction of the English, their situation was very unsafe while the rebellion existed. The Society assented to the proposal, when Capt. Bishop declared he did not wish them to take a part in the service. Capt. House allowed his men to engage in the enterprise; and Capt. Simpson gave for their assistance, his boat, and some of the crew belonging to his vessel. Capt. Bishop took the command of the English, and, accompanied by Pomarre and his forces, arrived at Attahooroo on the 3d of July. The rebels withdrew to their strong holds, which were found to be almost impregnable. Capt. Bishop wished to make an attempt upon them, but Pomarre obstinately refused to venture on so daring an action. It was not long before Capt. Bishop was so wearied and vexed with Pomarre's inactivity and irresolution, that he determined to embark his men and return to Mattavai. Pomarre thinking it would

be unsafe to be there without him, was about to return also; when an event took place which gave a new turn to affairs. The embarkation was nearly completed, when two young men ventured up to the enemy's intrenchments, and challenged them to appear and fight. At the same time, a heavy torrent of rain was coming from the mountains. The rebels deeming it a favourable moment, rushed out, armed with muskets, spears, and clubs, and pursued the young men down to the place where the men were embarking, who immediately rushed forward and faced the rebels. The sight of Capt B.'s men discouraged them, and they fled in different directions, leaving behind them several who were killed; among whom was a chief, who had been a principal ringleader in the rebellion.

It was now in the evening, and Capt. Bishop seeing so sudden a change, remained through the night, hoping to finish the war before his return. But when, on the following morning, he brought his men with Pomarre's forces up to the intrenchments, instead of finding them deserted as he expected, he found them as well manned as when he first came to the district. Knowing that Capt. Simpson must soon proceed on his voyage, he returned with the boat of the Nautilus, leaving fourteen of his men with Pomarre, who soon sent them after him, and came towards Mattavai with his own forces*.

The journals of the missionaries for the remaining part of this month, and for the months of August and September, it appears, never reached the Society at London†. We have therefore no documents to which we can refer for a circumstantial account of the preservation of the missionaries dur-

* *Trans. Miss. Soc.* vol. ii. *p.* 109—117. † *Do. p.* 122.

ing the remainder of the war. But in a letter, dated Feb. 3, 1803, they write, that since the month of October, 1802, the island had enjoyed peace; the disputes between the king and the Attahoorooans having been amicably adjusted, and the government having been fully confirmed in the hands of the former *.

During the last three months of this year, Messrs. Jefferson and Scott made a tour through the island, preaching to the natives; but their journals exhibit nothing of note, except that same stupidity, carelessness and inconstancy of attention, which were before remarked.

In September of the year 1803, Pomarre died. His death, however, was attended with no disturbances which interrupted the labours of the missionaries. In this year, and the year following, they made several expeditions into different parts of the island; but their accounts give no encouragement to believe that any of their hearers were savingly affected with the power of the gospel. In many places they found the same objections against the doctrines of the cross, which are made by men who profess to have more enlightened views than the inhabitants of Otaheite. The doctrine of the resurrection, for instance, was peculiarly offensive. Their reasons against it, were—that many had been dead thousands of years, and still are not raised; and that when the body becomes mixed with the dust, a resurrection of it is impossible †. This is a proof that objections against evangelical truth arise from depravity, and not from philosophy, and that while depravity remains the same, such objections must be substantially the same also.

In the year 1804, particular attention was paid to

* *Trans. Miss. Soc.* vol. ii. p. 138. *Rep. Dir.* May, 1804.

† *Do. p.* 330, 331.

the instruction of the children. The missionaries had drawn up a short catechism, which they endeavoured to teach the children to repeat from memory. In some cases they succeeded so far as to accomplish this, but in most cases they were baffled by obstacles which it was impossible to surmount. The want of convenient opportunities was one great difficulty; for the children would not forsake either their diversions or labours for the sake of instruction. A still greater difficulty arose from the wandering disposition of both old and young; as they seldom continued long enough in one place to learn any thing so perfectly as to retain it for any time. A third difficulty was created by the contradictions and blasphemies of those who were grown up to manhood*. The missionaries, however, being well aware of the importance of instructing the youth, were not inclined to relinquish the attempt; but continued their endeavours notwithstanding these difficulties. We hope they will sooner or later find their labour repaid by seeing its happy fruits†.

We are in possession of no accounts from the missionaries themselves, of a later date than the end of this year. But in a letter from Mr. Marsden, a minister in the colony at South Wales, dated May, 1805, the Directors received intelligence which is more encouraging than what had been received from the missionaries themselves. He mentions, that many of the natives had visited that country; and that in conversation with them, he was much gratified with the knowledge they had acquired. He thinks the missionaries are not sensible of the impression which they had made on the minds of the natives‡. Future intelligence respecting this mission, we shall lay before our readers as it shall be received.

* *Trans. Miss. Soc.* vol. ii. *p.* 306, 307. † *Do. p.* 320.
‡ *Report of the Directors, May*, 1806.

INDIA.

From the Evangelical Magazine, for October, 1807.

A LETTER has been received from the Rev. Mr. Ringeltaube, to the Secretary, dated Palamcotta, Feb. 7, 1807. He has acquired the language so as to write it correctly, and speak it with but little hesitation.

Mr. Ringeltaube has also sent his journal, from Sept. 12, 1806, to Feb. 6, 1807. He mentions that Dr. Buchanan had requested the loan of his Bible in the Tamul language, as he was about to commence the Malayalam translation of the scriptures immediately, there being 200,000 Christians in Malayalam, who are ready to receive it. Even the Romish bishop, it is said, signified his consent to the circulation of the scriptures among his people. The Doctor observes in his letter to Mr. Ringeltaube, that he has had singular success in obtaining ancient manuscripts, in Hebrew, Syriac, &c. Mr. R. greatly rejoiced at this good news; and sent him his only copy of that Bible without delay.

Ecclesiastical antiquities in India.

[We have been favoured by a respectable Correspondent in India, with a copy of a REPORT, presented by a pious clergyman, at the request of the Governor of Madras, concerning the state of the

ancient Christians in Cochin and Travancore. This Report is so curious and so interesting, that we shall give the whole of it to our readers, assured that they will esteem it, as we do, a most valuable and important document. It is followed by an account of the Rev. Dr. Buchanan's Discoveries.]

REPORT of the Senior Chaplain of Fort St. George, to the Right Honourable Lord William Bentinck, governor of Madras, on the state of the Christians inhabiting the kingdoms of Cochin and Travancore; with an article of interesting literary intelligence, containing an account of the discoveries made by the Rev. Dr. Buchanan, in the course of his investigations undertaken by order of the supreme government in Bengal.

" Public Department.

" *To the Rev. Dr. Kerr, Senior Chaplain of Fort St. George.*

" Rev. Sir,

" The Right Honourable the Governor in Council, being desirous of availing himself of your vicinity to the Malabar Coast, to obtain every possible information in regard to the establishment, &c. of the Christian Religion in that part of the peninsula, I am directed by his lordship in council, to desire that so soon as the state of your health and the season will permit, you will proceed to the provinces on that coast; and you will forward to me, for the information of government, such accounts as you may be able to collect, of the first introduction of Christianity into India—of the arrival of the different sects who have been, or may be, in existence—of their general history, and of the persecutions to which they may have been exposed—of their success in making proselytes—of their church establishment, and of the source from which they are maintained, and with all other circumstances connected with this important subject.

I have the honour to be, Rev. Sir,

Your most obedient humble Servant,

Fort St. George, *(Signed)* G. G. KEBLE,

June 28, 1806." *Sec. to Government.*

" To the Right Honourable Lord William C. Bentinck, Governor in Council, &c. &c.

" My Lord,

" When at Mysore, I was honoured by the receipt of Mr. secretary Keble's letter, dated the 28th June last; and finding my general health much improved, I resolved to proceed to the Malabar coast, in search of the information required by your lordship in council, regarding the Christians inhabiting that part of the peninsula:—an investigation which I have found as interesting as it is important, whether it regards humanity at large, or as it is connected, in a political view, with the British interests in this country.

" To view the extensive field pointed out for my inquiries minutely, would require much more of my time than could be well spared from my other public avocations; and as I learned that the Rev. Dr. Buchanan was nominated by the government of Bengal, to travel over the same ground, for purposes somewhat similar, I did not think it incumbent on me to take up more than a general view of the subject, and I directed my attention accordingly, not so much to details as to matters of comprehensive import.

" The first object to which the orders of government refer, is, to an account of the introduction of Christianity into this country.

" There can be no doubt whatever, that the St. Thomê Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Mileapoor, and St. Thomas's Mount:—but to derive *authentic* information as to the time of their arrival, is at present no easy task.

" From the confusion arising from the imperfection of Hindoo chronology, from the desire which

these Christians have to derive their origin from the earliest possible times, (which may perhaps have introduced false traditions amongst them,) and as all their authentic records are reported to have been destroyed during the persecutions of the church of Rome; from all these circumstances, whether we refer to the Hindoo accounts, to the St. Thomê Christians themselves, or to their persecutors, the Roman Catholics, we are not likely to arrive at any certain conclusion as to the exact time of their establishment in Malabar. Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India; for we find, in ecclesiastical history, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the pope is denied, and the doctrine of Transubstantiation never has been held by them; and they regarded, and still regard the worship of images as idolatrous, and the doctrine of purgatory to be fabulous:—moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation: all which facts may be substantiated on reference to the acts of the Synod established by Don Alexis de Meneses, archbishop of Goa, at Udiamper, in the year 1599.

"The history of this council will be found most ably detailed in a work printed in French, and entitled, "The history of Christianity in India," published at the Hague, in the year 1724, by La Croze, the celebrated librarian to the king of Prussia.

"The object of this work was to deduce, from authentic materials, the rise, progress, and establish-

ment of Christianity in the East; and to hold up to disgrace, and to merited indignation, the bigotted and unworthy conduct of the Roman Catholic church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians, who were found settled on the coast of Malabar; and La Croze seems to have discharged his duty to the public in a most faithful, interesting, and able manner.

"When the Portugueze first arrived in this country, in the beginning of the sixteenth century, they found a Christian church using the Syrio-Chaldaic language, established in the neighbourhood of Cranganore; and, though it was published to the world many centuries before that period, that such a church existed, yet we find their ignorance expressed in the wonder which it excited.

"These Christians met the Portugueze as natural friends and allies, and rejoiced at their coming; but the Portugueze were much disappointed at finding the St. Thomê Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing away from their pure faith this innocent, ingenuous, and respectable people: however, after using for nearly a century, all the customary arts and abominable persecutions of the church of Rome to no purpose, Don Alexis De Meneses, the archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced the Syrian Metropolitan, his priests, and people, into the Roman pale. The Archbishop, however, had not long quitted the scene of this triumph of bigotry, ere the people sighed for their old religion, and cherished it in private; but on the 22d of May,

1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the kings of Portugal, been able to draw them away again from their old faith.

" Leaving the history of this interesting people, which is affectingly delineated in La Croze's book, I shall, in this report, confine myself more particularly to the existing state of Christianity in Malabar; and, in order that your Lordship may have the subject clearly before you, I shall consider each sect of Christians by itself, under the head of, 1st, St. Thomê, or Jacobite Christians;—2dly, The Syrian Catholics, who have been forced from the Jacobite Church into the Romish pale; and, 3dly, The Latin Church.

St. Thomê, or Jacobite Christians.

" These people, who still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject for idolatrous worship. They are generally denominated by the country people, Nazaranee Mapilles. Nazaranee is obviously derived from Nazareth: but the origin of the word *Mapillah* is variously accounted for;—by some, it is ingeniously supposed to refer to the Virgin and Child, the only image admitted within their churches; as

Ma implies *Mother*, in various languages, derived from the Sungscrit; and *Pillah*, Child. Others again, construe the term to indicate the rank originally conferred on these Christians by the sovereign of Malabar. *Poolah* signifies *a class*, in a state synonimous with our secretaries. *Ma* or *Maha* signifies *great* or *superior*. The term Mapillah is indiscriminately applied to Jews and Musselmen as to these Christians, distinguishing each by the prefix of the Jew, Syrian, or Nazaranee, or Musselman.

" It is certain that grants of honour and emolument were formerly possessed by these Christians, given to them by a King of Malabar, named Peremaul, engraven on copper, five of which engravings are still in existence; a *fac-simile* of which I have seen in the possession of the Resident of Travancore.

" It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution: however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnatory clauses.

" Baron Von Wrede has written a memoir on the subject of these Christians, which appeared in the 7th volume of the Asiatic Researches, and which has the merit of calling our attention to these people; though it is no better than a lame transcript of information, which may be fully and satisfactorily obtained in La Croze's book, from whence every material part of that memoir is obviously taken: indeed, wherever the Baron departs from his author, he becomes less interesting, or

misleads his reader. That the Christians in Malabar were early taught the tenets of Nestorius, is proved by La Croze, on the direct authority of Cosmas, an Egyptian merchant, (himself a Nestorian,) who published his voyage to India in the year 547. It seems, however, not improbable that Christians had been planted in these shores long before the time of Nestorius; and, I am inclined to regard the tradition of its having spread hither in the age of the Apostles, as very far from fabulous *.

" With respect to their religious tenets, writers may and will disagree: upon such subjects human reason avails nothing. The disputes which on these points have agitated the world, are in general no better than the perverse offspring of verbal differences.

" The following is a version of the present creed of these people, being a written communication from the Metropolitan to the Resident at Travancore:

" In the name of the Father, Son, and Holy Ghost, We, the Christians, believers in the religion of Jesus Christ, subject to the jurisdiction of Mar Ignatius, patriarch of Antioch, being loyal † Jacobians, hold the following creed:

" We believe in the Father, Son, and Holy Ghost, three

* Eusebius informs us, that there were Christians in India as early as the year 189, who had the Gospel of St. Matthew in Hebrew, which they declared was received from Saint Bartholomew.

† Eastern Christians, who renounce the communion of the Greek church, who differ from it both in doctrine and worship, may be comprehended under two distinct classes. To the former belong the Monophysites, or Jacobites, so called from Jacob Albardai, who declare it as their opinion that, in the Saviour of the world there is only one nature; while the latter comprehends the

Persons in one God, neither confounding the persons, nor dividing the substance, one in three, and three in one.

" The Father generator,—the Son generated,—and the Holy Ghost proceeding.

" None is before nor after other in majesty, honour, might, and power ; co-equal, unity in trinity, and trinity in unity.

" We do not believe with Arius and Eunomius, that there are three different and separate substances.

" We do not believe, as Sabellius believes, by confusion of substance.

" We do not believe, as Macedonius said, that the Holy Ghost is less than the Father and Son.

" We do not believe, as Mawney and * Marcianus said, that the body of Christ was sent down from heaven.

" We do not believe as Julianus † said, that Christ was only man.

followers of Nestorius, frequently called Chaldeans, from the country where they principally reside, and who suppose that there are two distinct persons or natures in the Son of God. The Monophysites are subdivided into two sects or parties, the one African, and the other Asiatic. At the head of the Asiatics is the patriarch of Antioch, who resides for the most part in the monastery of St. Ananias, which is situated near the city of Merdin, and sometimes at Merdin, his episcopal seat; as also at Amida, Aleppo, and other Syrian cities. The government of this prelate is too extensive, and the churches over which he presides too numerous, to admit of his performing himself all the duties of his high office; and, therefore, a part of the administration of the pontificate is given to a kind of colleague, who is called the Maphrian, or Primate of the East, and whose doctrines and discipline are said to be adopted by the eastern church beyond the Tigris. This primate used formerly to reside at Tauris, a city on the frontiers of Armenia; but his present habitation is the monastery of St. Matthew, which is in the neighbourhood of Mousul, a city of Mesopotamia. It is farther observable, that all the patriarchs of the Jacobites assume the denomination of Ignatius.—*Mosheim*, vol. 4, Section xi. page 257.

* These I suppose might be Manes and Marcian.

† Perhaps Julian, Bishop of Halicarnassus.

"We do not hold, as Nestorius, the doctrine of two natures, and two substances in the Messiah.

"We do not believe, as the Chalcedonians said, that there are two natures in the Messiah.

"But we believe, by the doctrine of the Trinity, that the Son is co-equal with the Father, without beginning or end; that, in the appointed time, through the disposition of the Father and Holy Ghost, without disjoining from the right side of the Father, he appeared on earth for the salvation of mankind—that he was born of the Virgin Mary, through the means of the Holy Ghost, and was incarnate, God and Man. So that in the union of the divine and human nature, there was one nature and one substance.—So we believe."

"The service in their church is performed very nearly after the manner of the church of England; and when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion.

"The present Metropolitan, Mar Dionysius, is now old and infirm, but a very respectable character, and of the most venerable and prepossessing appearance. A person has been sent from Mousul, a city in Mesopotamia, to succeed to his station in the event of his decease;—but this stranger, ignorant of the language of the country, with the character of being violent in his temper, and not averse, as it is supposed, to the views of the Romish church, it is to be hoped, will be prevented from ever taking charge of this precious remnant of a pure and valuable people.

"The Metropolitan has several archdeacons and deacons under him, who act as Vicar-Generals. They have fifty-five churches; and the number of their people, as given in to the Resident, is estimated at 23,000.

"The residence of their Metropolitan is at Can-

denatte, twelve or fourteen miles inland from Cochin. In some of their churches divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thomê, who have adhered to their ancient rites, and those who have been united to the church of Rome*. When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual, or, as I heard, in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin, admit them to rank next to Nairs. Their numbers, it is conjectured, are under-rated in the statement given to the Resident, as it is generally supposed that they may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts, by the governments under which they reside; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance: but at present they suffer, as far as I can learn, no other hardship.

"If good men from Syria could be obtained, not as parish priests, but to superintend and regulate

* This shows a spirit of toleration and Christian liberality, very different from the bigotry of the Romish church.

their concerns, I conceive it would be a great blessing to these good people.

" The direct protection of the British government has been already extended to them; but as they do not reside within the British territories, I am somewhat doubtful how far it may be of use to them.

" To unite them to the church of England, would, in my opinion, be a most noble work; and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church; a measure which it would not, I imagine, be difficult to accomplish, as the country governments would, it is supposed, second any efforts to that purpose.

" Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland.

Syrian Roman Catholics.

" THESE people, as stated above, were constrained to join the Latin church, after a long struggle for the power of maintaining their purity and independence; and still appear a people perfectly distinct from the Latin church, being allowed to chant and perform all the services of the church of Rome in the Syrio-Chaldaic language by a dispensation from the Pope. They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli, and dress differently from other priests. They wear a white surplice, while the priests of the Latin communion wear black gowns, like the Capuchin friars of Madras. The Roman Catholic

Syrians, it is thought, are much more numerous than the members of the original church. Their clergy are spread through the ancient churches and, by retaining their language, and acting under the direction of the church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. It appears to me, that they are allowed to use their original language, and to frequent the original church, entirely with this view; and, as far as I can learn, their numbers are gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their priests, to the number of four hundred, are styled Catanars, which is a Syrian appellation; their congregations are reported at 90,000, (old and young included,) agreeably to the last return transmitted to Rome.—There is an inferior order of priests, who are called Chiamas, in number about 120. The Hindoos have, as far as I can learn, a much greater respect for the Christians of the original church, than for the converts of the Latin communion; which may be accounted for by their not associating with the lower orders of people. Attached to each church is a convent, where the Catanars reside in community, there being three, four, or five to each church. The service is performed weekly, in rotation.—There is a seminary at the college of Verapoli for the education of the Syrio Roman Catholics, and also one for the Latin church. The Syrio Roman Catholics are chiefly engaged, as already mentioned, in drawing their ancient brethren within the Romish pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw one of their church-

es, at a village near Pillambaddy, about thirty miles on the Madras side of Trichinopoly; and I heard of several others. They had at this village adopted the use of a sawmy coach, like that of the Heathens, with the Crucifix and the Virgin Mary in it, instead of the Hindoo sawmy.—Their church was much out of repair; and the ignorance of the few Christians remaining in charge of it is striking: the letters I, N, R, I, over the figure of our Saviour on the cross, being absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar, according to the ritual of the church of Rome. Their church appears to have been once respectable, but is now fallen into decay.

Latin Roman Catholics.

"WITHIN the provinces of Travancore and Cochin there are one archbishop and two bishops:—the archbishop of Cranganore, and the bishops of Cochin and Verapoli.

"The two former have sees, the latter is titular. The archbishops of Cranganore and the bishop of Cochin are nominated by the queen of Portugal, after the following manner:—Three names are sent, (when either of these sees become vacant,) by the sovereign of Portugal to the Pope; and the Roman Pontiff is bound to select the name that stands first, and to issue his brevet or patent accordingly.

"They are subject in all spiritual concerns to the primate of Goa; who has power also during a vacancy, of sending from Goa a *locum tenens*, who is styled *Padre Governador*.—Both sees are at this moment filled by such.

"The titular bishop, who resides at the college

of Verapoli, is appointed directly by the Pope, and is subject to no jurisdiction but that of his holiness, or the propaganda at Rome.—This mission being more susceptible of control and regulation than the others, has been countenanced by the honourable company, as the following copy of a Proclamation issued by the government of Bombay will show.

"PROCLAMATION.

"The honourable the Court of Directors of the honourable English East-India company, having been pleased to order that the ecclesiastical jurisdiction of the Roman Catholic churches under this government, shall be withdrawn from the Archbishop of Goa, and restored to the Carmelite Bishop of the apostolic mission, the President in Council has accordingly resolved, that the said restitution shall take place on the first of the ensuing month; from which time he hereby enjoins all the Catholic inhabitants in Bombay, as well as the several factories and settlements subordinate thereto, to pay due obedience in spiritual matters to the said bishops, on pain of incurring the severe displeasure of goverment.

"*By order of the Honourable the Governor in Council,*

"Bombay Castle, } *(Signed)* WILLIAM PAGE,
"2d Aug. 1791." } *Secretary.*

"The priests attached to the college of Verapoli are all Carmelites, united to the apostolic mission at Bombay, but not subject to it. The jurisdiction of each is not marked by distinct bounds; the parishes and churches being so intermingled, that it is difficult to form a right notion of their extent. The bishop of Cochin, however, may be said to have a control over all the Romish churches situated on the sea coast, immediately, (with few exceptions,) from Cochin to Ramnad, and thence round the whole island of Ceylon: the churches are numerous; but as they are in general poor, and are

obliged to be supplied with priests from Goa, it would appear that one vicar holds, upon an average, five or six churches. The number of Christians composing these churches must be great, as all and every of the fishermen are Roman Catholics.—The bishop of Cochin usually resides at Quilon. There are very few European clergy, (not above seven or eight,) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*.—The Latin communicants, in the diocese of Verapoli, are estimated at 35,000.—The catechumen suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion.

" The converts are from various casts, viz. Chegas or Teers,—Muckwas and Pullers; and there can be no doubt but that many of higher casts would be baptized, if they did not dread the displeasure of their governments.

" It is well known that the Roman religion was introduced by the Portugueze, at the commencement of the sixteenth century; the number converted in each year, upon an average, reach to nearly 300:—the number, of course, naturally diminishes. The morality of the converts is very loose; and they are generally inferior in this respect to the heathens of the country.

GENERAL OBSERVATIONS.

" Reflecting on the whole subject, several suggestions present themselves to my mind; and I shall not be considered as deviating from the line

of my profession, or the intention of your lordship, in calling for my Report, by offering some opinions to government, which in a moral and political view, seem of the highest importance. It appears, from the foregoing statement, that pure Christianity is far, very far, from being a religion for which the highest cast of Hindoos have any disrespect; and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have, my Lord, been sadly defective in what we owed to God and man, since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish;—and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on our pure and honourable name as Christians. The evil would be less, were it not well known that many of the Romish priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside: indeed, in many instances, the Roman clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the extended country. The Roman Catholic religion, my Lord, I believe I may say, without offence to truth or charity, has almost always been made a political engine in the hands of its governments; and we must be blinded indeed, by our own confidence, if we do not calculate on its

being so used in this great and rich country, where it has established a footing amongst an ignorant people: especially when it is so well understood that our eastern possessions have been a subject of the greatest jealousy to all the rival nations of Europe. In my humble opinion, my Lord, the error has been in not having long ago established free * schools throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality. Such an establishment would, ere this, have made the people at large fully acquainted with the divine spring, from whence alone British virtue must be acknowledged to flow. This would have made them better acquainted with the principles by which we are governed: they would have learned to respect our laws, to honour our feelings, and to follow our maxims: whereas they appear to me, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an

* To give English morals to the natives in their purity, we must, I imagine, make them read English books. Translations have hitherto been very defective in the different country languages; besides, they must be extremely circumscribed in number. I do not think the natives will come to us freely but to learn English. This they consider as the key to fortune; and, on the coast, the most strict of the Bramins will have little hesitation, as far as I can learn, in permitting their children to attend a free school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos.

extraordinary effort on the part of the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

" I do not mention this as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for propagating the Gospel, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our Eastern possessions; and the names of Swartz, Gerrické, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection: and there are happily still living some amongst us of the same character.

" It is true, that the object they had more particularly in view, has, in some measure, failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have laboured under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; that they were few in number, and perhaps I may say, without injustice, that they erred, (as the best might err,) in the means which they adopted: but that they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I doubt not that I may say, without the danger of contradiction, that few and poor as these men have

been, without authority or power to support them, a greater and more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, my Lord, kept ourselves too far from the natives: we have despised their ignorance, without attempting to remove it,—and we have considered their timidity, (the natural result of their being trampled upon by one race of conquerors after another,) also as an object for our contempt; at the same time, that we have viewed the cunning of their character, (which is ever the natural resource of ignorance and weakness,) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their every happiness, throughout the whole of our governments in this country. Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your lordship's government.

Having the honour to remain,
With the highest respect, my Lord,
Your Lordship's faithful
And obedient humble servant,
(Signed) R. H. KERR,
Senior Chaplain of Fort St. George.
"*Madras*, Nov. 3. 1806."

LITERARY INTELLIGENCE.

"The Rev. Dr. Buchanan, who left Bengal some months ago, with the view of proceeding to

Travancore, to inquire into the state of the Syrian Christians, arrived in that country about the beginning of November last, having travelled from Calcutta to Cape Comorin by land. His highness the Rajah of Travancore was pleased to afford to Dr. Buchanan the most liberal assistance in the prosecution of his inquiries. About the middle of November, Dr. Buchanan proceeded from the sea-coast into the interior of the country, North-east from Quilon, to visit the ancient Syrian churches, situated amongst the low hills at the bottom of the high Ghauts, which divide the Carnatic from Malayala. The face of the country in general, in the vicinity of the mountains, exhibits a varied scene of hill and dale, and winding streams. These streams fall from the mountains, and preserve the vallies in perpetual verdure. The woods produce pepper, cardamoms, and cassia, or wild cinnamon; also frankincense and other aromatic gums. What adds much to the grandeur of the scenery in this country is, that the adjacent mountains of Travancore are not barren, but are covered with teak forests, producing the largest timber in the world.

" The first view of the Christian churches, in this sequestered region of Hindostan, connected with the idea of their tranquil duration for so many ages, cannot fail to excite pleasing emotions in the mind of the beholder. The form of the oldest buildings is not unlike that of some of the old parish churches in England: the style of building in both being of Saracenic origin. They have sloping roofs, pointed arch windows, and buttresses supporting the walls. The beams of the roof being exposed to view, are ornamented; and the ceiling of the choir and altar is circular and fretted. In the cathedral churches, the shrines of the deceased bi-

shops are placed on each side of the altar. Most of the churches are built of a reddish stone, squared and polished at the quarry ; and are of durable construction, the front wall of the largest edifices being six feet thick. The bells of the churches are cast in the founderies of Travancore. Some of them are of large dimensions ; and have inscriptions in Syriac and Malayalim. In approaching a town in the evening, the sound of the bells may be heard at a distance amongst the hills : a circumstance which causes the British traveller to forget for a moment that he is in Hindostan, and reminds him of another country. When Dr. Buchanan arrived at the remote churches, he was informed by the inhabitants that no European had, to their knowledge, visited the place before. The Romish priests do not travel thither, there being no church of their communion in that quarter.

" The number of Syrian churches is greater than has been supposed. There are at this time, fifty five churches in Malayala *, acknowledging the Patriarch of Antioch. The church was erected by the present bishop, in 1793.

" The Syrian Christians are not Nestorians. Formerly, indeed, they had bishops of that communion ; but the liturgy of the present church is derived from that of the early church of Antioch, called *Liturgia Jacobi Apostoli.* They are usually denominated *Jacobitæ ;* but they differ in ceremonial from the church of that name in Syria, and indeed from any existing church in the world. Their proper designation, and that which is sanctioned by their own use, is, *Syrian Christians*, or *The Syrian church of Malayala.*

* Malayala comprehends the mountains, and the whole region within them, from Cape Comorin to Cape Eli, whereas, the province of Malabar commonly so called, contains only the Northern Districts ; not including the country of Travancore.

" The doctrines of the Syrian church are contained in a very few articles; and are not at variance, in essentials, with the doctrines of the church of England. Their bishops and metropolitan, after conferring with his clergy on the subject, delivered the following opinion: " That an union with the English church, or at least such a connexion as should appear to both churches practicable and expedient, would be a happy event, and favourable to the advancement of religion." It is in contemplation to send to England some of the Syrian youth, for education and ordination.

" The present bishop, Mar Dionysius, is a native of Malayala, but of Syrian extraction. He is a man of respectable character in his nation, and exercises himself in the pious discharge of the duties of his high office. He is now 78 years of age, and possesses a venerable aspect, his white beard descending low to his girdle. On public occasions he wears the Episcopal mitre; and is robed in a white vestment, which covers long garments of red silk; and in his hand he holds the pastoral staff. The first native bishop was ordained by the Romish church in 1663: but he was of the Romish communion. Since that period, the old Syrians have continued, till lately, to receive their bishops from Antioch; but that ancient patriarchate being now nearly extinct, and incompetent to the appointment of learned men, the Christian church in Malayala looks henceforth to Britain for the continuance of that light which has shone so long in this dark region of the world.

" From information given by the Syrian Christians, it would appear that the churches of Mesopotamia and Syria, (215 in number,) with which they are connected, are struggling with great difficulties, and merely owe their existence to some defer-

ence for their antiquity; and that they might be expected soon to flourish again, if favoured with a little support. It would be worthy the church of England to aid the church of Antioch in her low estate. The church of England *is now* what the church of Antioch *once was*. The mode in which aid can be best afforded to Christians under a foreign power in the East, is not chiefly by contributions of money, but by representing to those governments, with which we may have friendly intercourse, that these Christians are of the same religion with ourselves; and that we are desirous that they should be respected. The argument, from the sameness of religion, is well understood by all Asiatic princes, and can never fail when seriously proposed; for they think it both natural and obligatory that every government should be interested in those who are of its own religion. There are two circumstances which invite us to turn our eyes to the country of "the first generations of men." The tolerant spirit of the Wahabian Mahomedans, is a fair prognostic; and promises to aid our endeavours to restore to an ancient community of Christians the blessings of knowledge and religious liberty. Another favourable circumstance is, that some of the churches in Mesopotamia, in one of which the Patriarch of Antioch now resides, are said still to remain in their pristine state, and to have preserved their archives and ancient manuscript libraries. A domestic priest of the Patriarch, now in Cochin, vouches for the truth of this fact. We know from authentic history, that the churches between the rivers escaped the general desolation of the Mahomedan conquest, in the seventh century, by joining arms with the Mahomedans against the Greek Christians, who had been their oppressors. The revival of religion and letters in

that once highly-favoured land, in the heart of the ancient world, would be, in the present circumstances of mankind, an auspicious event.

" The Syrian Christians in Malayala still use the Syriac language in their churches; but the Malayalim, or proper Malabar, (a dialect distinct from the Tamul,) is the vernacular tongue. They have made some attempts to translate the Syriac scriptures, into Malayalim; but have not hitherto had the suitable means of effecting it. When a proposal was made of sending a Malayalim translation to each of their 55 churches, as a standard book, on condition that they would transcribe it, and circulate the copies among the people,—the elders replied, That so great was the desire of the people in general, to have the Bible in the vulgar tongue, that it might be expected that every man *who could write*, would make a copy on *ollas*, (palm leaves,) for his own family.

" It ought to be mentioned, to the praise of the present bishop of the Romish church on the coast of Malabar, that he has consented to the circulation of the Scriptures throughout his diocese. The Malayalim translation acquires from this circumstance, an increased importance, since there will be now upwards of 200,000 Christians in Malayala who are ready to receive it. The translation of the New Testament, (which it is proposed to print first,) has already commenced, under the superintendence of the Syrian bishop. The true cause of the low state of religion amongst the Romish churches on the sea-coast and in Ceylon, is *their want of the Bible.* It is doubtful whether some of the priests know that such a book exists! It is injurious to Christianity in India, to call men *Christians* who know not the scriptures of their religion: they might as well be

called by any other name. Oral instruction they have none, even from their European priests. The best effects may therefore be expected from the simple means of putting the Bible into their hands. All who are well acquainted with the natives, know that instruction *by books* is best suited to them. They are in general a contemplative people, and patient in their inquiries; curious also to know what it can be that is of importance enough to be *written*,—at the same time that they regard written precept with respect. If they possess a book in a language which they understand, it will not be left long unread. In Tanjore, and other places where the Bible is freely given, the Protestant religion flourishes; and produces the happiest effects on the character of the people. In Tanjore, the Christian virtues will be found in exercise by the feeble minded Hindoo, in a vigour and purity which will surprise those who have never known the native character but under the greatest disadvantages. On the Sunday, the people, habited in their best apparel, repair to the parish church, where the solemnity of their devotion in accompanying the public prayers, is truly impressive. They sing the old Psalm tunes well: and the voice of the full congregation may be heard at a distance. Prayers being ended, they listen to the sermon evidently with deep attention; nor have they any difficulty in understanding it, for they almost all, both men and women, can read their Bible. Many of them take down the discourse on *ollas*, that they may read it afterwards to their families at home*. As soon as

* It is well known that natives of Tanjore and Travancore can write down what is spoken deliberately, without losing one word. They seldom look at their ollas while writing, and can write in the dark with fluency.

the minister has pronounced the text, the sound of the *iron style* on the palm leaf, is heard throughout the congregation. Even the boys of the schools have their *ollas* in their hands; and may be seen after divine service reading them to their mothers, as they pass over the fields homewards. This aptitude of the people to receive and to record the words of the preacher, renders it peculiarly necessary that "the priests lips should keep knowledge." Upon the whole, the moral conduct, upright dealing, decorous manners, and decent dress of the native Protestants of Tanjore, demonstrate the powerful influence and peculiar excellence of the Christian religion. It ought, however, to be observed, that the Bible, when the reading of it becomes general, has nearly the same effect on the poor of every place.

"When the Syrian Christians understood that the proposed Malayalan translation was to accord with the English Bible, they desired to know on what *authorities* our translation had been made; alleging, that they themselves possessed a version of undoubted antiquity, namely, that used by the first Christians at Antioch; and that they could not depart from the reading of *that* version. This observation led to the investigation of the ancient Syrio-Chaldaic manuscripts in Malayala; and the inquiry has been successful beyond any expectation that could have been formed.

"It had been commonly supposed, that all the Syriac manuscripts had been burned by the Romish church, at the Synod of Udiamper, near Cochin, in 1599; but it now appears that the most valuable manuscripts were not destroyed: the inquisitors condemned many books to the flames; but they

saved the Bible. They were content with ordering that the Syriac Scriptures should be amended agreeably to the reading of the Vulgate of Rome; and these emendations now appear in black ink, and of modern appearance, though made in 1599: but many Bibles, and many other books, were not produced at all; and the churches in the mountains remained but a short time subject to Romish dominion, (if indeed they can be said to have been at any time subject to it;) for the native Governments have ever formed a barrier between the Inquisition at Goa and the Christians in the mountains.

"In the acts of the Council of Nice, it is recorded that Joannes, Bishop of India, signed his name at that Council, A. D. 325. This date corresponds with the Syrian year 636; for the primitive Syrian church does not compute time from the Christian æra, but from Alexander the Great. The Syriac version of the Scriptures was brought to India, according to the belief of the Syrians, before the year 636; and they allege that their copies have ever been exact transcripts of that version without known error, through every age, down to this day. There is no tradition among them of the churches in the southern mountains having ever been destroyed, or even molested. Some of their present copies are certainly of ancient date. Though written on a strong thick paper, (like that of some MSS. in the British Museum, commonly called *Eastern Paper*,) the ink has, in several places, eat through the material in the exact form of the letter. In other copies, where the ink had less of a corroding quality, it has fallen off, and left a dark vestige of the letter, faint indeed, but not, in general, illegible. There is one volume found in

a remote church of the mountains, which merits particular description:—it contains the Old and New Testaments, engrossed on strong vellum, in large folio, having three columns in the page; and is written with beautiful accuracy. The character is Estrangelo Syriac; and the words of every book are numbered. This volume is illuminated; but not after the European manner, the initial letters having no ornament. Prefixed to each book there are figures of principal Scripture characters, (not rudely drawn,) the colours of which are distinguishable; and, in some places, the enamel of the gilding is preserved; but the volume has suffered injury from time or neglect, some of the leaves being almost entirely decayed. In certain places the ink has been totally obliterated from the page, and has left the parchment in its natural whiteness; but the letters can, in general, be distinctly traced from the impress of the pen, or from the partial corrosion of the ink. The Syrian church assigns to this manuscript a high antiquity; and alleges that it has been for some centuries in the possession of their Bishops; and that it was industriously concealed from the Romish inquisition in 1599: but its true age can only be ascertained by a comparison with old manuscripts in Europe of a similar kind. On the margin of the drawings are some old Roman and Greek letters, the form of which may lead to a conjecture respecting the age in which they were written. This copy of the Scriptures has admitted as canonical the Epistle of Clement, in which respect it resembles the Alexandrine manuscript; but it has omitted the Revelations,—that book having been accounted apocryphal by some churches during a certain period in the early ages. The order of the books of the

Old and New Testament differs from that of the European copies,—this copy adhering less to unity of subject in the arrangement than to chronoligical order. The very first emendation of the Hebrew text proposed by Dr. Kennicott, (Gen. iv. 8,) is to be found in this manuscript. The disputed passage in 1 John v. 7, is not to be found in it: that verse is interpolated in some other copies in black ink, by the Romish church, in 1599.

" Thus it appears that during the dark ages of Europe, while ignorance and superstition in a manner denied the Scriptures to the rest of the world, the Bible found an asylum in the mountains of Malayala ; where it was revered and freely read by upwards of 100 churches; and that it has been handed down to the present time under circumstances so highly favourable to accurate preservation, as may justly entitle it to respect, in the collation of doubtful readings of the sacred text.

" There are many old Syriac manuscripts besides the Bible, which have been well preserved: for the Synod of Udiamper destroyed no volumes but those which treated of religious doctrine or church supremacy. Two different characters of writing appear ever to have been in use among the Syrian Christians,—the common Syriac and the Estrangelo. The oldest manuscripts are in the Estrangelo.

" But there are other ancient documents in Malayala, not less interesting than the Syrian manuscripts. The old Portugueze historians relate, that soon after the arrival of their countrymen in India, about 300 years ago, the Syrian Archbishop of Angamalee, by name Mar Jacob, deposited in the fort of Cochin, for safe custody, certain tablets of brass ; on which were engraved Rights of Nobility

and other privileges, granted to the Christians by a Prince of a former age; and that while these tablets were under the charge of the Portugueze, they had been unaccountably lost, and had never after been heard of. The loss of the tablets was deeply regretted by the Christians; and the Portugueze writer, Gouvea, ascribes their subsequent oppressions by the native powers, to the circumstance of their being no longer able to produce their charter. It is not generally known that, at a former period, the Christians possessed regal power in Malayala. The name of their last king was Beliarte. He died without issue; and his kingdom descended, by the custom of the country, to the king of Cochin. When Vasco de Gama was at Cochin, in 1503, he saw the sceptre of the Christian king.

" It is further recorded by the same historians, that besides the documents deposited with the Portugueze, the Christians possessed three other tablets, containing ancient grants, which they kept in their own custody: and that these were exhibited to the Romish Archbishop Menezes, at the church of Tevelecar, near the mountains, in 1599,—the inhabitants having first exacted an oath from the Archbishop, that he would not remove them. Since that period, little has been heard of the tablets. Though they are often referred to in the Syrian writings, the translation itself has been lost. It has been said, that they were seen about 40 years ago; but Adrian Moens, a Governour of Cochin, in 1770, who published some account of the Jews of Malabar, informs us, that he used every means in his power, for many years, to obtain a sight of the Christian Plates; and was at length satisfied they were irrecoverably lost; or rather, he adds, that they never existed.

" The learned world will be gratified, to know that all these ancient tablets, not only the three last mentioned exhibited in 1599, but those also, (as is supposed,) delivered by the Syrian Archbishop to the Portugueze, on their arrival in India, which are the most ancient, have been recently recovered by the exertions of Lieut. Col. Macaulay, the British Resident in Travancore; and are now officially deposited with that officer.

" The plates are six in number. They are composed of a mixed metal. The engraved page on the largest plate is 13 inches long, by about 4 broad. They are closely written; four of them on both sides of the plate, making in all 11 pages. On the plate reputed to be the oldest, there is writing perspicuously engraved in nail-headed or triangular-headed letters, resembling the Persepolitan or Babylonish. On the same plate there is writing in another character, which has no affinity with any existing character in Hindostan. The grant on this plate appears to be witnessed by four Jews of rank, whose names are distinctly written in an old Hebrew character, resembling the alphabet called *The Palmyrene;* and to each name is prefixed the title of *Magen;* that is, Chief.

" It may be doubted whether there exists in the world another document of equal antiquity, which is, at the same time, of so great a length, and in such faultless preservation as the *Christian Tablets* in Malayala. The Jews of Cochin, indeed, contest the palm of antiquity and of preservation; for they also produce tablets, containing privileges granted at a remote period. The Jewish tablets are two in number. The Jews were long in possession of a third plate, which now appears to be the property of

the Christians. The Jews commonly show an ancient Hebrew translation of their plates. Dr. Leyden made another translation; which differs from the Hebrew: and there has lately been found among the old Dutch records at Cochin, a third translation, which approaches nearer to Dr. Leyden's than to the Hebrew. In a Hebrew manuscript, which will shortly be published, it is recorded that a grant on brass tablets was given to the Jews, in A. D. 379.

"As it is apprehended that there may be some difficulty in obtaining an accurate translation of all these tablets, it is proposed to print a copper-plate *fac simile* of the whole, and to transmit copies to the learned societies in Hindostan and in Europe; for this purpose an engraver is now employed on the plates, at Cochin. The Christian and Jewish plates together, will make 14 pages. A copy has been sent, in the first instance, to the Pundits of the Shanscrit College, at Trichiur, by direction of the Rajah of Cochin.

"When the White Jews at Cochin were questioned respecting the ancient copies of their Scriptures, they answered, That it had been usual to *bury* the old copy read in the synagogue, when decayed by time and use. This, however, does not appear to have been the practice of the Black Jews, who were the first settlers; for in the record-chests of their synagogues, old copies of the law have been discovered; some of which are complete, and, for the most part, legible. Neither could the Jews of Cochin produce any historical manuscripts of consequence, their vicinity to the sea-coast having exposed their community to frequent revolution; but many old writings have been found at the remote synagogues of their ancient enemies, the black

Jews, situated at Tritooa, Paroor, Chenotta, and Maleh; the last of which places is near the mountains. Amongst these writings are some of great length, in Rabbinical Hebrew; but in so ancient and uncommon a character, that it will require much time and labour to ascertain their contents. There is one manuscript written in a character resembling the Palmyrene Hebrew, on the brass plates: but it is in a decayed state; and the leaves adhere so closely to each other, that it is doubtful whether it will be possible to unfold them, and preserve the reading.—It is sufficiently established by the concurring evidence of written record and Jewish tradition, that the Black Jews had colonized on the coasts of India, long before the Christian æra. There was another colony at Rajapoor, in the Mahratta territory, which is not yet extinct; and there are at this time, Jewish soldiers and Jewish native officers in the British service. That these are a remnant of the Jews of the first dispersion at the Babylonish captivity, seems highly probable. There are many other tribes settled in Persia, Arabia, Northern India, Tartary, and China, whose respective places of residence may be easily discovered. The places which have been already ascertained, are 65 in number. These tribes have in general, (particularly those who have passed the Indus,) assimilated much to the customs of the countries in which they live; and may sometimes be seen by a traveller, without being recognized as Jews. The very imperfect resemblance of their countenance to the Jews of Europe, indicates that they have been detached from the parent stock in Judea, many ages before the race of Jews in the West. A fact corroborative of this is, that certain of these tribes do not call themselves *Jews*, but

Beni-Israel, or *Israelites;* for the name *Jew* is derived from Judah; whereas the ancestors of these tribes were not subject to the kings of Judah, but to the kings of Israel. They have, in most places, the book of the Law, the book of Job, and the Psalms; but know little of the prophets. Some of them have even lost the book of the Law; and only know that they are Israelites from tradition, and from their observance of peculiar rites.

"A copy of the scriptures, belonging to the Jews of the East, who might be supposed to have no communication with the Jews in the West, has been long a *desideratum* with Hebrew scholars. In the coffer of a synagogue of the black Jews, in the interior of Malayala, there has been found an old copy of the law, written on a *roll of leather.* The skins are sewed together, and the roll is about fifty feet in length. It is in some places worn out, and the holes have been patched with pieces of parchment.

"Some of the Jews suppose that this roll came originally from Senna, in Arabia; others have heard that it was brought from Cashmir. The Cabul Jews, who travel annually into the interior of China, say, that in some synagogues, the law is still found written on a roll of leather; not on vellum, but on a soft flexible leather, made of goat skins, and dyed red; which agrees with the description of the roll abovementioned.

"Such of the Syriac and Jewish manuscripts as may, on examination, be found to be valuable, will be deposited in the public libraries of the British Universities.

"The princes of the Deccan have manifested a liberal regard for the extension of Shanscrit learning, by furnishing lists of the books in their temples for the college of Fort William, in Bengal. His

excellency, the Rajah of Tanjore, was pleased to set the example, by giving the voluminous catalogue of the ancient library of the kings of Tanjore; and his example has been followed by the Ranny of Ramnad, patroness of the celebrated temple of Ramisseram, near Adam's Bridge; by his Highness the Rajah of Travancore, who has given lists of all the books in the Travancore country; and by the Rajah of Cochin, patron of the ancient Shanscrit college, at the temple of Trichiur. It is understood that a copy of any book in these catalogues will be given when required. The Brahmins of Travancore consider that their manuscripts are likely to have as just a claim to high antiquity, or at least to accurate preservation, as those in the temples in the north: and for the same reason that the Christian and Jewish records have been so well preserved; which is, that the country of Travancore, defended by mountains, has never, according to tradition, been subjugated by invaders from the north of Hindostan.

"The design of investigating the history and literature of the Christians and Jews in the East, was submitted to the Marquis Wellesley, before he left India. His Lordship, judging it to be of importance that the actual relation of the Syrian Christians to our own church should be ascertained, and auguring something interesting to the republic of letters, from the investigation of the Syriac and Jewish antiquities, was pleased to give orders that public aid should be afforded to Dr. Buchanan, in the prosecution of his inquiries wherever it might be practicable. To the operation of these orders it is owing that the proposed researches, of which some slight notices are given above, have not been made in vain.

"*Cochin, January*, 1807."

THE

CHRISTIAN's MAGAZINE.

FOR THE CHRISTIAN's MAGAZINE.

Religious Biography.

"AS in water face answereth to face, so the heart of man to man." It is this principle which gives value and importance to correct histories of human conduct. Were names, characters, and facts, of no other use than to fill up a chronological table; did they ascertain no great analogies of action; did they establish no rules of judgment; did they teach no lessons of wisdom; did they not aid the spirit of piety, by verifying the word of God, and pouring light over his providence; a knowledge of them could, at best, only gratify an idle curiosity; and the time spent in acquiring it would be a mere waste of life. But *the thing that hath been, it is that which shall be, and that which is done, is that which shall be done.* Place any considerable number of men at different times, under similar circumstances, and their conduct will be similar. In exact proportion as their circumstances correspond, you may predict the future from the past; and you shall find the experience of the human family to be an uninterrupted certification of the preacher's maxim, that *there is no new thing under the sun.* Here is the source of that ardent and unextinguishable

thirst for historical information which ever has prevailed, and ever will prevail in the noble and vigorous mind. Such a mind will feel all the force of a sentiment uttered many centuries ago, "Not to know what happened before you were born, is to be always a child*."

It is, however, not incurious to observe, that the same principle which furnishes a historian for events, and readers for the historian, explains the reason why so few histories are good, and why their beneficial effects are so rare and so limited. Want of materials to put the historian in complete possession of the facts; or want of talent, of diligence, or of fidelity, to discriminate with truth where the materials are ample, often presents to the reader a group of fictitious circumstances, and consequently a false ground of reasoning as to the measures connected with them. From the influence of such a deception there is nothing which can, at all times, render him perfectly safe. And, on the other hand, when the historian is exact, indifference, prepossession, haste, incapacity, throw the greater part of readers into erroneous applications and deductions. Yet, with all these disadvantages, the benefit arising from the record of preceding days, is not easily calculated. Memory is the basis of knowledge; knowledge of experience; and experience of improvement. History is the memory of the human race. Like the memory of an individual, it loses a thousand things where it retains one: and, in both cases, the world, upon the whole, is probably a gainer by the loss. Could Oblivion bring to light the deeds which overruling providence has consigned to her custody, there is, per-

* Nescire autem quid antequam natus sis acciderit, est semper esse puerum. *Cic.*

haps, not a man upon earth who would be gratified by the disclosure. Putting all that we wish to recover, in the balance with all we would wish to hide, we shall possibly be led to think, that the comfort of our knowledge is owing, in some measure, to its imperfection. But, as in our desire for what we have not, we are apt to undervalue what we have, let every man reflect for himself, what would be his situation if he remembered nothing. Let him extend this reflection to his family, to his neighbours, to his particular society, to his nation, to his species. The result is frightful beyond the powers of imagination to paint. Let him then consider that as there are, in his own life, occurrences which can neither be forgotten nor mistaken, so there are in the lives of all others; and that history is but the combined and transmitted memory of innumerable individuals; a memory defective indeed, and often unfair: but still the repository of information without which the world would be a desert, and existence a curse.

The general spirit of these remarks affects the church of God as strongly as any other association of men; for this evident reason, that they are men who compose it. But there is an interest which Christians have in the history of the church and of each other, distinct from, and superiour to, the interest which the members of any other community can have in its history, or in that of each other. It is this. His church is the scene in which the living God has appropriated the display of his glory in the salvation of sinners; those members of his church, who are heirs of that salvation, are to dwell together in immortal felicity; his word reveals the plan by which he prepares them for it; and his providence is the gradual execution of his plan. It is to be la-

mented that these great and sublime objects make so small a figure in the volumes which have been devoted to the annals of the church: and that ecclesiastical history, which ought to be a history of redemption, is, for the most part, a sort of politico-moral map, which may amuse the philosopher and guide the statesman, but in which the kingdom of our Lord Jesus Christ is hardly visible. Not such is the pattern laid down in the holy scripture. There his kingdom is particularly delineated; the march of his victories traced; his conquests defined; his trophies noted. The history of other kingdoms is incidental, and pursued no further than it serves to illustrate the progress of the "Mighty One," who "girds his sword on his thigh," and, at the head of the "armies in heaven," goes forth "with his glory and majesty, riding prosperously because of truth, and meekness, and righteousness; his right hand teaching him terrible things; and his arrows sharp in the hearts of his enemies*."

History, which keeps this end in view, will always be grateful, instructive, and consolatory, to them who live by faith, and who, according to their master's promise, look for the "new heavens and new earth, wherein dwelleth righteousness." On this account those great æras in the Christian church which are celebrated for her recovery from languor and errour, lay the firmest hold of a religious mind. To see her emerge from long depression; break off the yoke of superstition; dispel the thick cloud which enveloped her; and wash away the pollution of ages, gladdens the heart of every friend to truth and happiness. The reformation from Popery, when the voice from heaven cried to the

* Ps. xiv. 3, 4.

church, *Arise! shine! for thy light is come, and the glory of the Lord is risen upon thee!* is an event which can never grow old. That impulse which electrified Europe; and shook, at a single vibration, the throne of darkness and despotism—that force of truth which, swift as light and resistless as the thunderbolt, made armies of apostles, evangelists, and martyrs spring up, as by enchantment from the earth—that sober heroism which, inspired from above, taught them to esteem their blood cheaper than water, when it was demanded as a seal to "the gospel of the grace of God"—will ever consecrate the Reformation in the affections of all who love the "liberty wherewith Christ hath made them free." It is foolish and ungrateful not to bear in mind the price at which our fathers have handed down to us our religious privileges. *The lines have fallen unto us in pleasant places; yea, we have a goodly heritage.* But we are formal; we are supine; we are cold. We forget that every clause of our spiritual charter was written first in the blood of the Son of God; and has since been written and re-written in the best blood that has been shed upon the earth. It is useful and necessary to consider not merely in general, but in detail, what sacrifices were offered for our benefit by men who are now with God, resting from their labours. If there is any thing which can bring a pang into the conscience, or a blush into the cheek, of a professed Christian who folds his arms in lukewarmness; who cannot bear to be put out of his way; who will submit to no inconvenience in the cause of his Redeemer; who accredits himself as having done a mighty deed when he contributes to the promotion of the gospel of salvation, a tithe, or the tithed tithe, of what he lavishes upon his temporal gratifications,

or plans, it is perhaps the example of them who have " taken joyfully the spoiling of their goods;" " rejoicing that they were counted worthy to suffer shame for the name of Jesus:" and " not loving their lives unto the death, overcame by the blood of the Lamb, and by the word of their testimony."

These same examples will aid the faith and patience of those who, though in tribulation, study to keep a " conscience void of offence toward God and toward man." The noblest vindicators of the truth; the most victorious sufferers in her cause, were men " of like passions" with ourselves. That same support which strengthened them before the sons of cruelty, and " gave them a mouth and wisdom which all their adversaries were unable to gainsay or resist," is also our own, and shall be ministered according to our wants. We, like them, have access, with boldness, to the throne of grace, through the faith of Jesus; and, like them, we may be " more than conquerors through him that loved us."

Under such impressions we shall insert, from time to time, memoirs of those illustrious believers who lived at a period when the profession of the gospel led the way to martyrdom. We shall select them chiefly from MIDDLETON's *Biographia Evangelica*, a work composed with fidelity; animated with an evangelical spirit; and very little known, as we presume, to most of our readers.

We ask particular attention to those *principles* which these witnesses for God embraced; from which they drew their consolation, and which they died to maintain. Was it *the doctrines of grace*, as that phrase is commonly understood; or the doctrines taught by those who can find no term too opprobrious for every thing bordering on *Calvinism*,

which carried them steadily and exultingly through their "fiery trial?" Did *they* talk before their persecutors, or amid the horrours of the stake, of possessing God's covenanted mercy because they preferred one form of church-goverment; or of wanting it, for having chosen another? Did *they* allege or dream of any ground of hope but that which is common to all believers all the world over,—Justification by faith through the sole merits of our Lord Jesus Christ? Did they or did they not, place the essence of religion and the evidence of being within the bond of God's covenant, in union with him by faith which worketh by love, whatever might be the opinion on the subject of external order? Let the reader ask himself such questions. And let him ask whether he would be gathered with them whose spirits ascended to their God and Saviour in the flame which consumed their bodies for his sake; or with them who urge a baptism into *their* church with much more anxiety and vehemence, than they urge baptism into the Redeemer's death?

We begin with

JOHN ROGERS,

THE PROTO-MARTYR UNDER QUEEN MARY.

THIS brave champion for the truth, who had the honour of being PROTO-MARTYR, or the first that was burned for the gospel, in the reign of Queen Mary, was educated at the university of Cambridge, where he attained to a great proficiency in learning. From thence he was chosen by a company of merchants, to be their chaplain at Antwerp;

to whom he preached many years. He there happily became acquainted with William Tindale and Miles Coverdale, who fled thither from the persecution of the Papists under king Henry VIII. in England; and, by their means, coming to the true knowledge of Jesus Christ, he joined heartily with them in the laborious and commendable work of translating the bible into English, and was thereby so much enlightened in the doctrines of the gospel, that he cast off the futile and idolatrous worship of the church of Rome. At Antwerp he married his wife, and from thence went to Wittenberg, daily increasing in knowledge, and became such a proficient in the Dutch language, that he was chosen pastor of a congregation there; which office he discharged with great diligence and faithfulness for some years. In king Edward's time he was sent for home by bishop Ridley, and made prebendary and divinity-lecturer of St. Paul's, where he preached faithfully and zealously till the coming in of queen Mary. In the beginning of her reign, in a sermon at Paul's cross, he exhorted the people steadfastly and perseveringly to adhere to that doctrine, which they had been taught, and to beware of pestilent popery, idolatry, and superstition. His zeal could not long be unnoticed; and accordingly he was soon called before the privy council, where he answered so scripturally, sensibly, and boldly, and at the same time in so becoming a manner, that, for that time, he was dismissed. But, after the queen's proclamation against the preaching of the truth came forth, he was again called before the Popish bishops, (who thirsted for his blood,) and committed prisoner to his own house; from whence he might easily have escaped, and to which indeed he had many inducements; viz. his wife

and ten children, his many friends in Germany. and the undoubted preferment he would there have met with; but being once called to answer in Christ's cause, he would not depart, though he stayed at the hazard, and, (as will be seen,) to the loss of his life.

After being confined a prisoner in his own house about six months, he was removed to Newgate, and there kept for a long time among thieves and murderers. At length, on the twenty-second, and several other days of January, in 1555, he was examined before Dr. Gardiner, bishop of Winchester, and others, in a very illiberal and cruel manner; they not permitting him to speak or answer for himself, nor yet to defend his doctrines in writing: and on the twenty-ninth of the same month, Gardiner and others pronounced sentence against him in the following manner: 'In the name of God, Amen. 'We Stephen, by the permission of God, bishop of 'Winchester, &c. do find that thou hast taught, 'holden, and affirmed, and obstinately defended di-'vers errors, heresies, and damnable opinions, con-'trary to the doctrine and determination of the holy 'church; as namely these; "That the Catholic "church of Rome is the church of Antichrist: "*Item*, that in the sacrament of the altar there is "not, substantially nor really, the natural body and "blood of Christ." We do therefore judge thee 'and condemn thee, *John Rogers*, otherwise called '*Matthews*, (thy demerits and faults being aggra-'vated through thy damnable obstinacy,) as guilty 'of most detestable heresies, and as an obstinate 'impenitent sinner, refusing to return to the lap 'and unity of the HOLY MOTHER CHURCH, and 'that thou hast been and art by law excommuni-'cate; and do pronounce and declare thee to be an

'excommunicated person. Also we pronounce and 'declare thee, being an heretic, to be cast out from 'the church, and left unto the judgment of the se-'cular power, by this our sentence definitive, 'which we here lay upon and against thee, with 'sorrow of heart.'

When this sentence was read, Mr. Rogers again attempted to speak; but was not suffered. He then asked of them to permit his wife, a poor stranger, to see him before he suffered; but this also was denied, and she was absolutely forbidden. When he was taken back to prison, after this and every preceding day's examination, he wrote down the questions put to him, and his answers, as far as they would allow him to speak, and also what he would have said, had he been permitted; which, because of their length, we cannot, consistent with our plan, insert; but must refer those who wish to see them at large, to Fox's martyrology. Yet, on account of their excellency, we presume it will be acceptable to our readers in general to see so much of them as may serve for a specimen of the true wisdom, piety, and zeal of this great and good man.

"But here, (says he,) they will cry out; Lo, "these men will be still a John Baptist, an apostle, "a prophet, &c.—I answer, We make not our-"selves like unto them, in the gifts and power of "God bestowed on them to the working of mira-"cles, and the like; but that we are like them in "believing the same doctrine, and in suffering per-"secution and shame for the same. We preach "their very doctrine, and none other. This we "are able to prove from their writings, which I "have proffered to do again and again by writing. "And, for this cause, we suffer the like reproach, "shame, and rebuke of the world; suffering the

" same persecution, to the loss of our goods, and
" even of our lives; and to the forsaking, (as our
" master Christ commandeth,) father, mother, sis-
" ter, brethren, wives, children, &c. being assured
" of a joyful resurrection, and to be crowned in
" glory with them, according to the infallible pro-
" mises made unto us in Christ, our only and all-
" sufficient Mediator, Reconciler, Priest, and Sa-
" crifice: Who, for us as well as them, hath pleas-
" ed the Father, quieted and pacified his wrath
" against our sins; and, by imputation, hath made
" us without spot or wrinkle in his sight; al-
" though we, of and in ourselves, are polluted with
" many filthy sins, which, if the measureless, un-
" speakable mercy and love of God in Christ did
" not put away, by not imputing them to us, would
" have brought us to everlasting damnation, and
" death perpetual.—In this, and in no other sense,
" do we affirm ourselves to be like Christ our
" head, his apostles, prophets, martyrs, and saints.
" And so far ought *all* Christians to be like them,
" according to the measure of faith, and the diver-
" sity of the gifts of the Spirit, that God hath given
" unto them.

" But let us now consider, that, if it be God's
" good will and pleasure to give the members of
" his beloved church into the hands of their ene-
" mies, it is to chasten, try, and prove them, to bring
" them to an unfeigned acknowledgment of their
" natural perverseness and disobedience towards
" God and his commandments, as touching their
" love of God, their brethren, and neighbours; and
" to show them their natural inclination and readi-
" ness to seek their own ease and pleasure; and to
" desire that good from the creature which God has
" forbid, as only to be found in himself. And in

" order that, having fallen into gross outward sins, " like David, Peter, and others, they may be " brought to a true and earnest repentance, and " to sigh and cry for the forgiveness of the same, " and for the aid of the spirit daily to mortify " and subdue all evil desires and affections in fu- " ture. And many other wise and gracious purpo- " ses of the Lord concerning his people are an- " swered by their being often put into the furnace " of affliction. But let us also consider what he " doth with those enemies into whose hands he giv- " eth his tender darlings to be chastened and tried. " In truth, he does but chasten and cross them for " a little while, according to his fatherly love and " good pleasure, as all fathers do their children, " (*Heb.* xii. and *Prov.* iii.) but he utterly destroy- " eth, yea, and everlastingly damneth their impeni- " tent enemies.

" Let Herod tell me what he got by killing " James, and by persecuting Peter, and Christ's " tender darlings and beloved spouse, his church? " Verily God thought him not worthy to have death " ministered by men or angels, or any other crea- " ture, than those small, filthy vermin, lice and " worms, which were ordained to destroy his beast- " ly, tyrannous body. Pharaoh and Nebuchad- " nezer, with all their pride and might, must at " length let God's favourite people go freely out of " their land, from their bands and cruelty: for " when they could obtain nothing but counterfeit " mercies, like those of our day*, namely, extreme " cruelties and death, then did God arise, as one

* Alluding to their frequent expressions of great sorrow and concern for him in the course of his examination, and in the sentence pronounced against him.

" awoke out of sleep, and destroyed those enemies " of his flock with a mighty hand, and stretched " out arm. When Pharaoh grievously oppressed " the poor Israelites with intolerable labours and " heavy burdens, his courtiers noised abroad his " tender mercies towards them, in suffering them " to live in their land, and in setting them to work, " that they might get their livings; for if he should " thrust them out of his land, they must be no bet- " ter than vagabonds and runagates. Have we not " the like examples now-a-days? O that I had now " time to write certain things pertaining to the bi- " shop of Winchester's mercy! I have not time to " speak how *merciful* he hath been to me and to my " good brethren, and to the duke of Suffolk's most " innocent daughter, and her innocent husband. O " that I had time to paint it in its proper colours! " but there are many who can do it better than I, " who shall live when I am dead. Pharaoh had " his plagues; and his once most flourishing land " utterly destroyed, on account of hypocrisy and " counterfeit mercy, which was no other than cru- " elty and abominable tyranny. And think ye, that " the bloody, butcherly, bishop of Winchester, and " his bloody brethren, shall escape? Or that Eng- " land for their offences, and especially for the " maintenance of their idolatry, and wilful follow- " ing of them in it, shall not abide as great brunts? " Yes, undoubtedly.

" If God look not mercifully upon England, the " seeds of utter destruction are already sown in it " by these hypocritical tyrants, and antichristian " prelates, papists, and double traitors to their " country. And yet they speak of mercy, of bless- " ing, of the catholic church, of unity, of power, " and of strengthening the realm. This double

" dissimulation will appear in the day of the Lord's " visitation, when those crown-shorn captains, who " have shown no mercy to the poor godly sufferers " of this realm, shall have judgment without mer- " cy*."

* In the course of Mr. Rogers' first day's examination, Gardiner, bishop of Winchester, asked him;—" What sayest thou? " Make us a direct answer, whether thou wilt be one of this " catholic church or not, with us, in the state which we are " now?" To which Mr. Rogers answered, " My Lord, I can- " not believe that ye yourselves do think in your hearts, that " he, [the pope,] is supreme head in forgiving of sin, &c. as ye " have now said, seeing *you* and *all* the bishops of the realm have " now for twenty years long preached, and some of you also " written to the contrary; and the parliament hath so long ago " condescended unto it."—Here he was interrupted, and not allowed to say any more. If men could subscribe to, and preach and write, protestant doctrines for twenty years together; and after that slaughter Protestants in the manner these men did; may it not from hence be justly inferred, that it is a very great mistake which at this time seems but too generally to prevail, viz. That the Roman catholics may in time, (and those even *now* in England,) have little or no bigotry, and nothing of a persecuting spirit, notwithstanding they steadfastly believe the same doctrines that their ancestors did, whose bigotry, cruelty, and thirst for the blood of the protestants, are beyond expression? Similar causes will always produce similar effects. This may be illustrated by a comparison of the experience of those that truly believe in the Lord Jesus Christ at this day, with all true believers in every age and place under the like circumstances. They of old believed in the Lord Jesus Christ, as reported in the word—they loved God—they kept his commandments as obedient children—they feared to offend their heavenly Father—they loved one another—they fought under the banner of Christ against the world, the flesh, and the devil—they endured, seeing Him who is invisible—when called to it they took cheerfully the spoiling of their goods—and many, (of whom the Lord thought the world not worthy,) sealed the truths of the gospel with their blood, and witnessed a good confession of their faith in the flames. Do not those, who, with the faith of God's elect, believe the same glorious truths with them, discover the same happy dispositions, which, under the like circumstances, bring forth the same blessed fruits? If the believing of the doctrine of Jesus Christ does uniformly influence

Mr. Rogers being sentenced to be burned, and remanded back to prison, was on Monday morning, the fourth day of February, 1555, awakened out of a very sound sleep, with great difficulty, by the keeper's wife, who suddenly warned him to make haste and prepare himself for the fire. "If "it be so, said he, I need not tie my points."—He was then had down to bishop Bonner, who degraded him; of whom, (he said,) he had one favour to ask. Bonner asked what that should be: "No- "thing, answered Mr. Rogers, but that I may "speak a few words to my wife before my burn- "ing." This request not being granted; he added, "You declare your charity, what it is." The time being come, he was brought out of Newgate, and delivered up to the sheriffs of London, to be taken to Smithfield; one of whom said, 'Mr. Rogers, 'will you revoke your abominable doctrine, and 'your evil opinion of the sacrament of the altar?' Mr. Rogers answered, "That which I have preach- "ed, I will seal with my blood." 'Then, (said 'the sheriff,) thou art an heretic.' "That shall be "known, (replied Mr. Rogers,) at the day of judg- "ment." 'Well, (said the sheriff,) I will never 'pray for thee.' "But I will pray for you," said

the heart and life of all true believers, in every place and different period, and that contrary to flesh and blood, and all temporal interest and natural inclination; Can we reasonably suppose, that the papists of the present day, who announce the same creed with their bloody forefathers, will not, whenever it is in their power, be found in their forefather's cruel practices; especially when through ignorance or superstition, they believe, *that while they kill you, they do God service?* In short: almost every doctrine they hold, is framed to sooth the pride and flatter the vanity of fallen man, and calculated to gratify those sensual passions and desires which rule in a heart deceitful above all things, and desperately wicked.

Mr. Rogers; and so they proceeded towards Smithfield; Mr. Rogers saying the 51st Psalm, and the people exceedingly rejoicing and giving thanks to God for his constancy. His wife and ten children by her side, with one at her breast, met him by the way, being the only opportunity they had even of seeing one another any more in the flesh; but neither did this very affecting scene seem in the least to shake his confidence; so graciously was he supported, in the trying hour, by HIM who hath promised, *I will never, never, leave thee; never, never, forsake thee.* When he came to the stake, he showed great constancy and patience; but, not being suffered to speak many words, he briefly exhorted the people steadily to remain in that faith and true doctrine, which he had before taught them, and for the confirmation of which he was not only content patiently to suffer all such bitterness and cruelty as had been already shown him, but also most gladly to resign up his life, and to give up his flesh to the consuming fire, for a testimony of the same. They then again brought him a pardon, upon condition that he would recant; but he, with the magnanimity of a true martyr, refused it; not preferring life upon such terms, to the cruel death of burning; which he suffered with the greatest patience and fortitude; washing as it were his hands in the flames, and ejaculating with his last breath; "Lord, receive my spirit!"

It is remarked of Mr. Rogers, that during the year and a half that he was imprisoned, he was always cheerful, but very earnest and intent upon every thing he did. He wrote much; especially his examinations, which were wonderfully preserved: For they frequently made diligent search for his writings; and it is supposed, that they refused his

wife visiting him, lest she should convey them away. And when he was taken out of Newgate and led to Smithfield, they again searched his room; but found nothing. They, therefore, readily admitted his wife and son Daniel into his apartment, upon their return from Smithfield, who looked in every corner, as they thought, and were coming away, supposing others had been before hand with them, when Daniel spied something black in a dark corner under a pair of stairs, which proved to be his examinations and writings, to which the reader has been already referred in Fox's martyrology, where they are inserted at large. He was charitable to the poor prisoners, agreeing with Mr. Hooper and others, to take but one meal a day, and to give the rest to those on the other side of the prison that were ready to die for hunger; but the cruel keeper withheld it from them. The Sunday before he suffered, he drank to Mr. Hooper, being then underneath him, and desired them to commend him unto him, and to tell him, " There was never a lit-" tle fellow would better stick to a man, than he " would stick to him;" supposing, contrary to what happened, that they should have been both burned together.—Thus died, triumphant in the faith, this blessed proto-martyr, and proved the reality of the ancient observation, ' that the blood of the martyrs ' is the seed of the church;' for, instead of being intimidated, multitudes were encouraged by his example, and those who had no religion before, were put upon inquiries; *What was the cause for which such pious and learned men were contented to die?* and so, from being atheists or papists, they were led, by God's blessing, to a knowledge and profession of that gospel, the darkening of which was the main end and design of all this bloody persecution.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. VI.

Uses.

BELIEVING that our preceding numbers contain a true and scriptural account of the visible church in general, we think it proper, before inquiring into its particular provisions, to point out some of the ends which it is calculated to answer, and some of the consequences which result from our doctrine.

Let us briefly recapitulate.

Adults who make a credible profession of their faith, are to be admitted as members*.

Children of believing parents, that is, of visible Christians, are members in virtue of their birth†. So that the Catholic church consists of all them who, throughout the world, profess the true religion; and of their children.

This great community, which is but one, has special external covenant-relations to the Most High God; the fundamental principle of which is, a dispensation of grace through a Redeemer; and, as

* What a credible profession is, see Vol. I. p. 274—282.

† For the proof of this, see our last No. p. 24—53.

an effect of these relations, enjoys special privileges in which her members have a right to participate according to their circumstances.

From the very nature of the case, it must and does happen, that many of these members are Christians only in name: such as never have been, and never shall be, vitally united to Christ, but shall die in their iniquity. Yet if their unsoundness be not detected; if by no outward act they reproach that worthy name by which they are called, their right, even to sacramental privilege, is as firm and full as the right of a believer who shall hold the highest place among the saved. The reason, which has been illustrated already, is, that Christian ordinances are administered by men; and the secret state of the soul before God is not, and cannot be, their rule of judgment. In this case, appearances and realities are, to them, the same; because they have no means of forming an opinion of realities but from appearances: and, therefore, officers in the house of God may, with the most perfect good conscience and fidelity, give the seals of his covenant to such as shall turn out to be sons and daughters of perdition. If it were not so, not one among all the ministers of the gospel since the ascension of our Lord Jesus, could escape being arraigned for treason at his bar. For not one of them would dare to affirm, that he had not, in a single instance, given the sacramental sign to an unbeliever.

Seeing, then, that false professors and true; the sincere and the hypocritical; elected men and reprobates, are mingled together in the external church; and that there are no human means of separating the "chaff which shall be burnt up with unquenchable fire," from the "wheat which shall be gathered into the garner" of God, what purpose

does such a constitution serve? Does not the idea that such a strange commixture should be a church of God shock the mind? Is it not unfriendly to piety? And would it not be much better if saints alone were to be admitted within her pale, to the utter and absolute exclusion of hypocrites and reprobates?

Doubtless many think so. For men are apt to conceit that they can mend the works of God. And such multitudes of experiments have been made, in this way, upon his church, that if he had not been her keeper she would have perished ages ago. When he shall employ us to set up a church, it will be soon enough to display our skill. In the mean time, let us thankfully submit to his appointments; and humbly inquire whether we cannot discover in that very constitution which has been described, something not unworthy of his wisdom and his goodness too.

There is a strong analogy between the kingdom of heaven in the *heart*, in the *world*, and in the *church*. Not one of them is free from evil: nor is designed to be so in the present state. The *world* teems with sin; it is full of plagues and curses: but it is still *God's* world; the subject of his government, and the theatre of his grace. The renewed heart is infested with depravity. Sin dwells in them who bear most of their Saviour's image, enjoy the largest share of his communion, and approach the nearest to his perfection. *If we say that we have no sin, we deceive ourselves, and the truth is not in us**. But this "sin that dwelleth in them," does not hinder them from being in soul and body, *the temples of the Holy Ghost*†. It would be quite

* 1 *John* i. 8. † 1 *Cor.* vi. 19.

as reasonable to maintain, that a Christian cannot be a child of God because there is *a law in his members warring against the law of his mind**: or that the world is not God's world because *the tumult of those that rise up against him increaseth continually*†; as to maintain that a church composed partly of converts and partly of the unconverted, is not for that reason, a true nor a scriptural church. The neighbourhood and conflict of good and evil in this life is one of those depths which nothing but folly attempts to fathom; yet while the mystery is unsearchable, the doctrine is clear, and the fact notorious. Whoever, then, shall deny that God has so constituted his church here as to include concealed enemies in the midst of real friends; and has left no method of drawing, with certainty, the line of practical discrimination; must go further, and deny that he has so constituted his world as to admit the introduction of sin, and has left no method of expelling it; or has so constituted the plan of salvation, as to allow corrupt affections to reside in the hallowed breast, and has left no method of extirpating them. The objection is precisely the same in the three cases. He who can answer it in one, can answer it in all; and he who cannot answer it in all, can answer it in none.

On the other hand, whoever can find it consistent with the divine perfection, that wicked men should be in the world; and wicked propensities in the soul of a believer, and yet the world be acknowledged by God as his world, and the believer as his child; will find it equally consistent with his perfection that servants of sin as well as servants of righteousness should belong to the church, and yet she be owned of him as his church.

* *Rom.* vii. 23. † *Ps.* lxxiv. 23.

Nor will this reasoning operate, in the smallest degree, against her sacredness as holy to the Lord; nor impair our obligation to promote her purity; nor afford the slightest countenance to careless admission into her communion, or the relaxation of her discipline toward the scandalous. For although God will glorify himself by bringing good out of evil, it is damnable in *us* to "do evil that good may come *." And although he, in that sovereignty which "giveth no account of any of his matters," has permitted and overrules the sin of the creature for purposes worthy of himself; yet we are not seated in the throne of sovereignty; we are under law; and the law of our duty is plain, so that "he may run who readeth," that we are to *resist, even unto blood, striving against sin*†. It no more follows that his church is not to thrust from her embrace the known servants of sin, because her vigilance may be eluded and her efforts defeated; than it follows that believers may indulge themselves in the commission of sin, because all their exertions will be insufficient to destroy it while they are in the body; or than it follows, that crimes are to stalk unquestioned through the earth, because they cannot be entirely cut off. The more closely this analogy is pressed, the more exactly will it be found to hold. And hence arises the general reason why the church of God, according to our principles, is well and wisely constituted—It is precisely adapted to the state of our world, and to the course of his own dispensations.

The analogy which we have now pointed out might convince the intelligent Christian, and silence the modest one. To the former it offers a decisive

* *Rom.* iii. 8. † *Heb.* xii. 8.

character of truth; and the latter will ask no better argument for the goodness of a constitution, than that it is a constitution of God. But we need not rest the matter here. Without prying into the reservations of his wisdom, we may perceive some valuable ends to be answered by the mixed state of his church.

1. It reduces the quantity of actual sin.

We cannot too deeply deplore the fact that many "have a name to live and are dead." They are numbered with the people of God. Their reputation among their fellow professors is pure. Yet they have not "passed from death unto life." A terrible condition, no doubt; and a preparation for a terrible doom. But let us consider what would be the effect if all those sins should be disclosed in this world which shall be disclosed when the "secrets of all hearts shall be made manifest." Or, if this be too strong; what would be the effect, should those corruptions which are not subdued by divine grace, be set free from the restraints supplied through the external church. Could you unmask the hypocrite, and throw him at once out of your fellowship and confidence, all the motives and influence which serve to curb his lusts, and limit their mischief, would cease to operate; and that fountain of iniquity which is now shut up in darkness would break out into open day, and pour its poisonous streams in every direction. It is impossible to conjecture how far the law of God's house, and liberal intercourse with his people, frustrate the worst designs of hell by *shackling* the depravity of its servants. Some, perhaps, may contend that it were better to see every bad man in his own colours, that we might completely "purge out the old leaven." Their zeal is not according to know-

ledge—They inadvertently reproach the wisdom of God, who does not permit such a discovery to be made. And what would they have? Would it be better that an enemy to God should give scope to his enmity, and spread infection and death all around him, than that the repression of it should tie up his hands, and render him comparatively harmless? Would it be better that he should blaspheme the name of God, than that he should treat it with external reverence? Better, to set before his children or companions an example of hideous profligacy, than an example of decorum! to teach them to swear, steal, lie, profane the sabbath, deride their bible, mock the ordinances of religion, than to inculcate upon them lessons of truth, of probity, of respect to the name, the day, the word, and the worship of God! Go a step further, and say that it would be better to lay aside all the control of civil government, and let loose the myriads of rogues and traitors whom the community unwittingly cherishes in her bosom, than to keep them under the salutary awe of the tribunals of justice, of the dungeon and the halter.

Besides, men who only profess religion, while they are strangers to its power, have much more extensive connexions with those who profess none, than real Christians can or ought to have. There is not that mutual repugnance which renders society reserved and suspicious; and thus they become a medium of transmitting the *moral* influence of the gospel to thousands and tens of thousands who yield no intentional obedience to its authority. Real Christians act directly upon professed ones; and these, again, upon men who make no profession at all: and thus, through an infinite number of channels unnoticed and unknown, Christianity streams

its influence over human Society; gives a tone to public opinion, and a purity to public and individual manners, which are derivable from no other source. The very infidel is by this means instructed in all the truth he knows. He has an impulse given to his faculties; a check to his passions; and a rein to his actions, of which he is unconscious. But if you could turn out of the church all who are not heirs according to the promise of eternal life, you would, in a great measure, defeat the benign influence of the gospel upon the civil community; because you would destroy many points of their contract, and remove thousands altogether from its sphere of action; or, which is the same thing, contract the sphere so as to leave out thousands who are now within it. Admitting, then, without scruple, the just cause of grief which is afforded by the Canaanite's being in the house of the Lord, we are consoled with observing how he brings good out of evil. Satan thrusts himself and his accomplices into the assembly of the saints; and God converts the intrusion into a chain for them both. Thus the visible church, composed of believers and hypocrites, effects, by this very principle, an incalculable diminution of the actual sin which would otherwise be in the world.

2. It diminishes the misery of human life.

This is a direct consequence of prevented sin. For in proportion as the laws of God are violated, is the aggregate suffering of the community increased: and in proportion as they are respected, is its character amiable, and its condition prosperous. Who can doubt, even for a moment, that the abandonment of all nominal Christians to the unsanctified propensities of their nature, would multiply crimes and accelerate individual and public

ruin? And who can doubt, that the check imposed on these propensities by an outward profession of the cross of Christ, averts calamity which would otherwise be both certain and severe? Let us not overlook the immense difference between temporal and eternal good; and between the means by which they are respectively procured. The religion which will not save a soul from hell, may yet save a nation from destruction. It is only upon gross transgression, freely and obstinately committed, that God inflicts those evils which he calls "his judgments." There may be much secret impiety; much smothered opposition to his government, but it must break out; must become flagrant; must resist the milder correctives, before he "arise to shake terribly the earth." It is for no small provocation that he "bathes his sword in heaven;" nor is it easy for a people to "fill their cup." He may visit; he may chastise; always, however, for open sin. But the cry for vengeance must be loud and long before he resign a land to desolation, and mark it so irreversibly for his curse, that *though Noah, Daniel, and Job were in it, they should deliver neither son nor daughter;* but merely *their own souls by their righteousness*;* and *though Moses and Samuel stood before him, his mind could not be toward it*†. We are not unaccustomed to the clamour which some, *who know not what they say, nor whereof they affirm,* and yet *desire to be teachers of the law,* raise against this doctrine, as calculated to feed the pride of self-righteousness; to spread Arminianism; to disparage the grace and merit of Christ; and other things of the same sort. But there is a pride which needs mortification as much as any

* *Ezek.* xiv. † *Jerem.* xv.

other, although it escapes their notice; and that is, the pride of conceited ignorance. Little as we incline to flatter vanity, we shall not attack it upon principles which would prostrate along with it the righteousness of God, and cover the pages of his blessed word with contradictions and lies. We hold it to be a maxim almost self-evident, that abounding and impudent wickedness will bring more wrath, and therefore more misery, upon a land, than wickedness shut up in the bosom, or driven, by the commanding aspect of truth, into secret corners. If our citizens, who are perpetually praising Christianity, and perpetually insulting it, were to yield a *decent* deference to its authority —if our magistrates, instead of sacrificing their allegiance to God, whose ministers they are*, on the altar of a wretched and fickle popularity, were to become a more steady and uniform "terrour to evil doers," the storm which blackens over our trembling country would be dissipated; and the smiling skies invite every man to resume his seat "under his vine and under his fig-tree."

The preventing of sin, then, being a prevention of misery, the world owes much of its freedom from misery to the influence of the visible church, *constituted as it is*, in restraining sin—more, much more, than it would owe to such a constitution as would exclude all nominal Christians; the number of them who are not reconciled to God by the death of his son, remaining the same. We say the number of unconverted remaining the same. For it cannot be doubted, that as two real Christians are better and more useful than one *real* and one *apparent* Christian; so the two latter are much better

* *Rom.* xiii.

and more useful than one real Christian, and one openly wicked man. And as, for the same reason, it would be infinitely more desirable, that the whole world should be in the church, and the whole church converted, than that there should be a mixture of clean and unclean in her communion; so it is infinitely more desirable, and more conducive to peace and happiness, that, while this purity is unattainable, the appearance of godliness in those who have none, should encourage the hearts and strengthen the hands of those who have it; and thus hypocrisy concur with sincerity in causing "iniquity, as ashamed, to hide her head."

There is another view of this point which comes home to the heart. To that question, "Why must believers die?" The following answer, among others, has been returned. If believers were exempted from the common mortality; if, like Enoch and Elijah, they should go to heaven without "putting off their tabernacle," then Death would reveal the secrets of the eternal world. It would be known by the very manner of his departing hence, whether an individual was saved or lost. What anguish, what horrour, what distraction, would fill the souls and the families of God's dear children; to be assured, by the simple fact of a friend or kinsman's dying, that he was gone to hell! But would not the very same effect be produced, were all unbelievers shut out of the church? The mere circumstance of their exclusion would prove their unbelief; and their death in unbelief, would prove that they had perished. The tender mercies of God relieve his people from an intolerable load of suffering, by subjecting them, in common with others, to the decree of death. And that constitution of his visible church, which, by admitting members

upon external evidence, admits hypocrites as well as the sincere, is a necessary counterpart to the law of death. Visible departure from the world, whether into his church or into eternity, lies through an entrance which God has so constructed, that, any further than a judgment may be formed from external evidence, he alone "knoweth them that are his." Both are provisions of one gracious system. They, therefore, who would so model the Christian church as to keep or to expel from her communion, all ungodly men who do not show themselves to be such by their ungodly principles or deeds, are labouring to defeat the mercy displayed in the death of a believer, and to wring his heart with agony during the whole period of his life. Eternal thanks to the divine compassions! They cannot succeed. The counsel of the Lord is against them; and "the counsel of the Lord, *that* shall stand."

3. The mixed character of the church contributes directly to her prosperity. It does so,

By extending her resources:

By increasing her numbers:

By affording protection.

First, The resources of the church, we mean her outward resources, are extended by her present constitution. These, in general, are *pecuniary* aid, and the aid of *talents*.

It is evident, that *all* those means by which the gospel is supported and propagated, are not furnished by real Christians; and equally evident that the whole supply is very scanty. If you should deduct the part which comes from the pockets of unconverted men, the balance would not preserve Christianity from being starved out of the world. Indeed, from the wretched provision which is commonly made for her maintenance, one might con-

clude, with little offence against charity, that the great majority of professed Christians, are not unwilling to try how far this experiment of *starving* may prove successful. That is their sin, and it shall be their punishment. Let them think of it in those moments when they recollect that they are as accountable for the use of their property, as for the use of their liberty: and that there is to be a day of reckoning, in which no robbers shall appear to less advantage, or be treated with less indulgence, than those, who, in this life, have "robbed God*."

But small as the encouragement is for any, who by following another honest calling, can procure a tolerable livelihood, and lay up even a little for their families, to devote themselves to the religious welfare of society, it would be much smaller were none to be accounted Christians here, who shall not be accounted such hereafter. Go, with the power of detecting hypocrisy; cast out of the church, all whose fellowship is not "with the Father, and with his Son, Jesus Christ." And your next step must be to nail up the doors of our places of worship. We are in the habit of praying that the Lord, who has declared that "the silver is his, and the gold is his," would influence the hearts of the opulent to bring their offerings into his courts: We thank him, when, in a manner somewhat uncommon, he hears our prayers, and sends the bounty; and yet we overlook the daily occurrence of this very thing which it is the object of our petitions and of our gratitude! He has incorporated the principle in the frame of his visible church, and it operates with regular, though silent, efficacy. But if all who appear to be Christians, and are not, were ex-

* *Mal.* iii. 8, 9.

cluded, the effect must be to diminish, in a most distressing degree, the actual pecuniary resources of the church. For men who are marked as enemies, will never lend her the same aid as men who are supposed to be friends. And thus the absolute purification of the church upon earth, would overthrow the plan which the wisdom of God has devised, to cause his very foes to assess their own purses in carrying on that dispensation of grace which, at heart, they do not love; and which, if left to themselves, they would resist with all their might.

The same reasoning applies to *talent*.

Revelation is never more completely robed in light, than when she is brought fairly and fully to the bar of evidence. The attacks of infidels have furnished her friends with both opportunities and incitements to dispel the mist by which she has been occasionally or partially obscured; and she has gone forth "fair as the moon, clear as the sun, and terrible as an army with banners."

What is true of Christianity in general, is equally true of its peculiar doctrines. The more rigidly they are examined, the more worthy do they appear of God; the more perfectly adapted to the condition of man; the more consistent with each other, with the lights of pure philosophy, and the discoveries of real science.

But these results which have shed, and are shedding, their lustre upon the evangelical system, combine the researches of the ablest men in the most literary periods of the world. There is no department of human knowledge which God has not laid under tribute to his word. Linguists, mathematicians, astronomers, botanists, mineralogists; chymistry, physiology, and medicine; the antiquarian,

the traveller, the natural, civil, and ecclesiastical historian; commerce, agriculture, mechanics, and the fine arts—are all to be found waiting at the temple of God, opening their treasures, and presenting their gifts. Whoever has the least acquaintance with things older than himself, and without the petty circle of his personal agency, knows that the mass of all valuable learning, since the introduction of Christianity, ever has been, and is yet, in the hands of professed Christians. They have employed it in her defence, to an extent and with an effect of which thousands, who are now reaping the benefits of their efforts, can have no possible conception. Yet, certainly, among those who have thus fortified the citadel of truth, many were believers in name only, and never tasted the salvation to the influence of which they contributed. "How much "better," you will exclaim, "had they loved the "Redeemer not in name only, but in deed and in "truth!" How much better indeed! But how much worse, we rejoin, had they sided with his open enemies, and levelled *against* his word, all that artillery which they employed *for* it. And that such would have been the consequence had none been admitted into his church who were not partakers of his grace, is as evident, as that a cause, left to its own operation, will produce its proper effect. We are well apprised of the contempt which some men affect to heap upon human learning. And we are equally well apprised that in this their hostility, their ignorance and vain glory have at least as large a share as their spirituality of mind. Nor are we regardless of the mischief which "unsanctified learning" has done in the church of God; and of the jealousy with which, on that account, many serious people look upon learned men. But why? Shall we never

distinguish between *use* and *abuse?* Learning is good in itself. The evil lies not in its nature, but in its application. Because some have prostituted their learning to pervert the truth and institutions of our Lord Jesus Christ, shall we not accept the aid of the same weapon, rightfully used, to vindicate them? Shall we commit them to the illiterate and the stupid, in expectation of miracles to elicit wisdom from the mouth of folly? and bribe letters and genius to enlist themselves in the service of the devil? The very same objection strikes at wealth, at strength; at every power, moral and physical, which God has seen fit to create. Because "unsanctified" opulence has spread corruption through Christian communities, is it desirable that all Christians be beggars? Because strong men, if they be of quarrelsome temper, may keep a whole neighbourhood under the terrours of assault and battery, would it therefore be desirable that all Christians should be pigmies? It is the nature of every thing to work harm when misdirected, in exact proportion to its power of working good when directed well. This is a law of God's own enacting: and is one of the means by which he makes sin to punish itself. Therefore, to reject a potent agency because its perversion will involve calamity proportioned to its vigour, is the very rectified spirit of absurdity. Carry your principle through; and tell your maker that he did a foolish thing in creating angels, because such of them as, by their fall, have become devils, can do infinitely more mischief than if they had been men! No—Let us put away these childish things. If unconverted men get into the church under the cloak of a credible profession; if they remain there undetected; if they bring their wealth and their talent to the support of the Chris-

tian cause, let us accept the boon with all thankfulness. It is so much of the arm of iniquity palsied; nay, more, it is so much clear gain from the interests of hell to the comfort of the church of God. If the gospel is to be maintained, or a starving disciple to be fed, it will make no difference in the market whether the dollar was given by a hypocrite or a believer. And if the bible be happily illustrated; or its adversaries victoriously encountered, the truth is still the same, whether the talent which demonstrates it be connected with the spirit of faith or the heart of unbelief. The excess of these two benefits over and above what could be performed by Christians alone, is the advantage, in point of *resource*, which the church derives from her present constitution, over and above that which she would enjoy were none to enter into her communion but true converts.

FOR THE CHRISTIAN's MAGAZINE.

Conciliation of Gen. xlvi. 26, 27. *with Acts* vii. 14.

THE passage in Genesis reads thus:

All the souls that came with Jacob into Egypt, which came out of his loins, (besides Jacob's sons' wives,) all the souls were THREE SCORE AND SIX. *And the sons of Joseph which were born him in Egypt, were two souls: All the souls of the house of Jacob which came into Egypt, were* THREE SCORE AND TEN.

The passage in Acts reads thus:

Then sent Joseph, and called his father Jacob to him; and all his kindred, THREE SCORE AND FIFTEEN SOULS.

Three numbers are to be accounted for:

The number of Jacob's lineal descendants, viz. his children and grand-children, ... 66

The number of his whole household in Egypt, as stated by Moses, viz. 70

And

The number of his household that went down into Egypt, as stated by Stephen, in his speech before the council, viz. 75

Difficulties occur in the computation of each: and the various explanations which learned and ingenious men have successively proposed and rejected, show how much they have been puzzled in a

matter where a slight observer would see no difficulty at all.

Instead of perplexing the reader by enumerating these several schemes, and pointing out their embarrassments, we shall suggest one which appears to us both simple and satisfactory.

In settling the first number, viz. 66, we necessarily exclude Joseph and his children, who were in Egypt already, and therefore went not *with Jacob* into Egypt. But if we reckon up the names of his children who are mentioned in this list, we shall find their number to be 68 and not 66.

This the following table renders obvious to the eye. The children are ranged under their parents. The names in capitals are the sons of Jacob: those in small Roman, his grandsons: and those in Italics, the sons of these; or his great grandsons:

REUBEN,				16
Hanoch,		JUDAH,		
Phallu,		*Er,		
Hezron,		*Onan,		
Carmi, ...	5	Shelah,		
SIMEON,		Phárez,		
Jemuel,		*Hezron*,		
Jamin,		*Hamul*,		
Ohad,		Zerah, ...		8
Jachin,		ISSACHAR,		
Zohar,		Tola,		
Shaul, ...	7	Phuvah,		
LEVI,		Job,		
Gershon,		Shimron, . . .		5
Kohath,		ZEBULON,		
Merari, . . .	4	Sered,		
	—	Elon,		
	16	Jahleel, ...		4
				—
				33

	33		48
GAD,		BENJAMIN,	
Ziphion,		Belah,	
Haggai,		Becker,	
Shuni,		Ashbel,	
Ezbon,		Gera,	
Eri,		Naaman,	
Arodi,		Ehi,	
Areli, ...	8	Rosh,	
ASHER,		Muppim,	
Jimna,		Huppim,	
Ishua,		Ard, ...	11
Isui,		DAN,	
Beriah,		Hushim, . .	2
Heber,		NAPHTALI,	
Malchiel, . .	7	Jahzeel,	
JOSEPH, } In Egypt,		Guni,	
Manasseh, } and not num-		Jezer,	
Ephraim, } bered with		Shillem, . . .	5
those who			
went down.			
	48		
Add, from v. 15 & 17, Dinah, Serah, . .	2		
Total, ...	68		

There ought to be, according to Moses, but 66. The 2 more than he has counted, may be disposed of by deducting either *Er* and *Onan*, who died in the land of Canaan, v. 12. or *Dinah* and *Serah*, Jacob's daughter and grand-daughter. The former seems to be more natural; but we believe the latter to be more correct. Our reasons are these.

1. Moses himself tells us that he includes *Er* and *Onan*, in his list of Jacob's family.

2. He has excluded Dinah from the enumeration of Leah's children; as is evident from the foregoing

table. Their whole number, he says, is 33. But these are only the *males*.

There are in the line of	REUBEN, . . .	5
	SIMEON, . . .	7
	LEVI, ...	4
	JUDAH, . . .	8
	ISSACHAR, . .	5
	ZEBULON, . .	4
		33

If you add DINAH there will be 34.

3. Moses designed to record a *genealogy* of the *house* of Jacob: But the genealogies of the Hebrews are reckoned by the *males only*. A man's "house" means, in their method of computing, the *males* of the family in whom the *line of descent* is traced. This is clear from the account of the census which was taken of the children of Israel in the wilderness of Sinai, as it is registered in the first four chapters of the book of *Numbers*. Hence the insertion of the names of *Er* and *Onan* among the sons of Jacob, when his house removed to Egypt. Had they been omitted, the genealogical chain would have been broken. And hence, too, the disregard to minute accuracy in mentioning the females. *Dinah* is not reckoned among the children of Leah*. *Serah* is included among the sixteen children of Zilpah, (v. 18,) but she too is omitted, as well as the wives of Jacob's sons, (v. 26,) in

* The cause of this omission lies still deeper. Why should Dinah not be counted among the children of Leah, when Serah is counted among the children of Zilpah? Moses could never write 33 instead of 34: and the words in the original are too dissimilar to be mistaken by any transcriber. There is design in the omission: and the reason of it is probably to be sought in Dinah's unhappy story. There is no evidence that

the amount of his family which went into Egypt. This, according to Moses, is 66 : the precise number of the males whose names he has entered in the genealogical table.

The result stands thus :

The whole number of Jacob's male posterity, excepting the branch of Joseph, amounted, at the time of his going into Egypt, to 66

To this we must add,

Jacob himself, ... 1

JOSEPH,

Manasseh,

Ephraim, ... 3 4

70

And we have the whole number of Jacob's *house* reckoned by the males, *after* his arrival in Egypt : *Three score and ten*, as Moses has stated it.

The number mentioned by Stephen in the passage quoted above, exceeds this number by five.

We shall not, with some learned expositors, resolve the difference by saying that Stephen took the number as he found it in the septuagint translation. For besides the too great respect which we think they put upon that version, valuable as it undoubtedly is ; they cut, rather than untie, the knot; since the computation of the seventy is palpably absurd, and bears strong marks of interpolation†.

Schechem offered violence to her person ; but on the contrary, that she yielded to importunity : becoming, as thousands of her sex have since become, the victim of a blind and credulous passion. But such is the importance of female purity ; and such the delicacy with which it ought to be cherished, that God has not only recorded the misconduct of Jacob's daughter ; but directed his servant Moses to consign her, as it were, to civil death ; by refusing her a place in the family of her father.

† Joseph was 30 years of age when he stood before Pharaoh.

Our solution is this. Stephen, not confining himself, like Moses, to genealogical precision, reckons *all* those, whether male or female who were noticed, in Genesis, as having accompanied the patriarch into Egypt.

The phraseology of Stephen may be construed so as either to include or exclude Jacob himself. We prefer the latter. Having said that Joseph had sent for his father; and all his kindred, three score and fifteen souls; he may very easily be understood to mean that it was the kindred of Joseph, as distinct from his father, who made up the number of three score and fifteen.

The result will then be as follows—

Male posterity of Jacob mentioned by Moses, exclusively of Joseph and his sons, who were in Egypt already, ...		66
Dinah and Serah, ...		2
The wives of Jacob's sons who went with him into Egypt, ...		11
		79
From these must be deducted,		
Er, Onan, and Judah's wife, who died in Canaan, ...	3	
Dinah, who is not reckoned to the family,	1	4
The balance is Stephen's number, viz. . .		75

His son Manasseh could not have been born till he was about 31. Seven years of plenty, and two of famine which had elapsed when his father came to Egypt, brings his age, at that time, to 39, and Manasseh's to 8. Yet the version of the 70, as we now have it, furnishes Manasseh with sons and grandsons!

FOR THE CHRISTIAN'S MAGAZINE.

CONSIDERATIONS ON LOTS.

N°. V.

Evils ineident to Games of Chance.

WE have repeatedly stated, in the course of these papers, that our great objection to lots as they are commonly used, is the impiety of their principle; and that this constitutes the unlawfulness of games of chance, such as *cards*, *dice*, *&c.*

Assuming our doctrine as true, because it has been proved, we can view the mischiefs attendant upon gaming, in no other light than that of penalties which God inflicts upon the violation of his law. On the confirmed gamester we do not hope to make an impression. An understanding so blighted; a conscience so seared; a heart so cold, so selfish, and so hard, as enter into the composition of his character, render him deaf to remonstrance, and put him, for the most part, out of the reach of reform.

But they who hate gaming, while they love the game; who play freely for amusement, while they would, on no account, play for lucre; and who would shudder at the thought of promoting either vice or misery, are intreated to reflect whether there be not such evils connected with the game of chance, even in its least exceptionable form, and with its best limitations, as require them to abstain from it altogether.

1. A most unprofitable consumption of *time*, is, by general consent, among the fruits of the card-table and the dice-board.

Those relaxations and exercises which are necessary to health, to spirits, and to activity, ordinarily carry with them their own restriction. Bodily weariness, or the cessation of that charm which, for a short period, the mind perceives in occupations calculated to relieve it from its pressure, are of themselves, an admonition that the end is answered; that the recreation is over; and that we must return to the business of life. But there is, in the very nature of the game of chance, a perpetual and increasing incitement. It tempts, fascinates, absorbs. The glass runs out unheeded: hour is added to hour; and the party rises fatigued and exhausted. Exceptions there doubtless are; but that such is the *tendency* of the game; and such its very frequent effect, cannot well be denied. Let the reader pause. Let him ask himself whether this is an appropriation of time fit for one who means either to obey God, or do good to man? Let him ask, whether whole afternoons or evenings, thus expended, belong to the "redeeming of time;" or will afford a peaceful retrospect on the bed of death? Add up the moments which are squandered at the card-table, without the least imaginable benefit to body, to soul, or to society: look at their sum: see how much thou mightest have lived in them to thyself, to thy friends, to God; and remember that it is all lost, worse than lost, from those days for every one of which thou must give an account.

2. An inseparable concomitant of the card-table is *intellectual dissipation.*

The writer of these remarks numbers it among

the mercies of God that he has seldom, very seldom indeed, been placed in circumstances which compelled him to witness the operation of cards or dice on the minds of those engaged. He has seen enough, however, to satisfy him perfectly of their baneful influence. Can any thing be more debasing or contemptible, than that men and women qualified to bear a respectable part in conversation, and even to adorn the social circle, should descend from the elevation of their own good sense to the level of every stupid thing, male and female, that can giggle or swear over a pack of cards! Religion out of the question, this is no scene for understanding. Leave it to the coxcomb and the coquette, to the sharper and the fool; but let not a man or woman of cultivated mind be dishonoured by *taking a hand.* The very atmosphere which surrounds them is poison, at once to the intellect and the heart. It were much to be wished, that some who have imperceptibly learned to degrade their lips with the jargon of the gamester, could occasionally get such a reproof as the celebrated *Locke* administered to certain British noblemen. "One day, three or four of these "lords having met at lord Ashley's, when Mr. "Locke was there; after some compliments, cards "were brought in before scarce any conversation "had passed between them. Mr. Locke looked "upon them for some time, while they were at "play; and, taking his pocket-book, began to write "with great attention. One of the lords observ-"ing him, asked him what he was writing? *My* "*lord,* says he, *I am endeavouring to profit, as* "*far as I am able, in your company: for having* "*waited with impatience for the honour of being in* "*an assembly of the greatest geniuses of this age,* "*and at last having obtained the good fortune, I*

" *thought I could not do better than write down* " *your conversation; and indeed, I have set down* " *the substance of what has been said for this hour or* " *two.* Mr. Locke had no occasion to read much " of this conversation: those noble persons saw " the ridicule of it; and diverted themselves with " improving the jest. They quitted their play, " and entering into rational discourse, spent the " rest of their time in a manner more suitable to " their character*." If a similar record were made of the conversation of our card parties, and published to the world, the ridicule would be intolerable: and if it should not deter men and women of sense from play for ever afterwards, it would at least show how perfectly, for the sake of this paltry pastime, they confound themselves with the most arrant fools in nature.

" When blockheads," says a writer who will not be accused of bigotry, " when blockheads rattle the dice-box, when fellows of vulgar and base minds sit up whole nights contemplating the turn of a card, their stupid occupation is in character: but whenever a cultivated understanding stoops to the tyranny of so vile a passion, the friend to mankind sees the injury to society with that sort of aggravation as would attend the taking of his purse on the high way, if, upon the seizure of the felon, he was unexpectedly to discover the person of a judge†."

3. Play for amusement leads to, and perpetuates, the *whole system of gaming for money.*

Very few, if any, learn to play with the design of becoming gamblers. But the progress to this issue is both natural and common. Knowledge of

* *Life of Mr. Locke, prefixed to his works*, p. 22. 8vo.

† *The Observer*, by *Richard Cumberland*, N°. 22.

the cards is only a polite accomplishment, and an occasional hand no more than mere civility. What was acquiescence in the first stage, becomes choice in the second, and passion in the third. A cent, a sixpence, or a quarter dollar, merely to keep up the spirit of the game, is all that many plead for or allow. The *sum* is indeed, too trifling to be an objection: but are they aware of the *principle?* Do not the langour of the game without, and its animation with, the aid of this pecuniary stimulus, very strongly mark its *tendency?* Is not here the commencement of a course which carries the adventurer along, with accelerated step, to deep and fatal stakes? Let it not be said that the sober circles which are the object of these strictures, never permit, and would be among the first to resist, such extremes. They put, it seems, a rolling body on the top of a declivity, set it a going, and stop it before it reaches the bottom! An admirable expedient! Is there no danger of its slipping through their hands, or of acquiring a velocity which they cannot check? There is a much better method—*Never set it on the declivity at all!* Plainly. Can these moderate and cautious players be sure that none of those whom they train up in what they term *innocent* pastime, shall ever fall in with others who have less scruple? Have they never heard of a youth who received the rudiments of his gaming education from his circumspect friends, becoming, in consequence of this very acquisition, the companion of vile associates, and the victim of their crimes? Have they never heard of an unhappy fair one, initiated in the mystery of the card-table *under her father's roof*, being hurried away with the maddening fascination, till her virtue and her peace were the price of redemption for her forfeited purse?

Such things have been; and such things may again be. The very possibility of their recurrence should inspire every one who values honour, truth, and purity, with a detestation of the sports which conduct to them; and impel him to lift up his voice and his example against their introduction or use, in any shape or any circumstances. The amusement which they can afford will be a miserable compensation for a ruined wife or daughter, son, or brother, or sister. Considering the snares which beset the inexperienced foot, all the vigilance of parents and friends is little enough to keep our youth, the hope of our land, from errour and harm.

It is neither right nor kind; it is wrong, and sinful, and cruel, to fit them for the most profligate company and deeds. Nothing does this more effectually than an acquaintance with games of chance. For there is no dissipated assemblage to which it is not a recommendation. To have the dearest parts of ourselves in a state of complete readiness for the most alluring temptation to the worst of crimes, is, to say the least of it, notwithstanding every safeguard, a most dangerous qualification. Keep them ignorant of cards and dice, and you erect the strongest human barrier against the seductions of gaming. Teach them the art, and that barrier is thrown down; thrown down by your own hands; thrown down to the breaking of your own heart: and when the destruction to which you yourself have been accessary, overtakes your children, you sit down and vent the bitterness of your soul in unavailing complaint. The *benefits* of gaming, none but a villain or a fool will undertake to display! Its mischiefs are palpable, horrible, endless! Its history is written in tears and blood. Its vouchers are the most fell passions of the human heart; and the

most fearful excesses of human depravity. And yet, while facts which ought to send alarm and abhorrence along every shivering nerve, are repeating their admonitions every hour, parents—parents professing themselves Christians, do, both by example and precept, put their own children directly into the gambler's path! And as if the temptations which assault the age of puberty were too few, too feeble, or too tardy, parents themselves anticipate the work of corruption; antedate the progress of sin; and apply their own ingenuity to help in bringing forward their children to a *forced* maturity of vice. We cannot exempt from this censure, any who permit gaming, under whatever form or pretext, in their houses, and who do not discountenance it in their offspring, or others subjected to them, by their severest displeasure. It admits not of dispute, that if the orderly and reputable members of society were utterly to discard the game of chance, gambling would soon be destroyed or confined to the spendthrift and the thief. But how can we hope for such a blessed reformation, when, besides notorious gaming houses, many who figure in the higher classes of society play, and play deep, in their own houses. Could these public and private seminaries of all that is base and abominable, be exposed at one view to the eye, we will not say of a Christian, but of a political moralist, he would almost despair of our country. The rage for play was lately so great in the city of New-York, that public prints ascribed the desertion of the theatre, to the multitude of gambling parties! A rare account of the virtue taught and learned at the theatre, we must own! We ask a plain question. Had cards and dice not been reputable as an *amusement*, could they ever have become so general as a

vice? And is it to be wondered at, that those places of vile resort, the public gaming houses, should be crowded with our youth? Is it not a perfectly natural consequence of play among heads of families, merely to relieve a tedious hour, that children, apprentices, and servants, should pursue the practice further, and at last plunder parents and masters, to meet the demands of the card-table and the billiard room? The number of those fine young gentlemen who have nothing to do; heirs of estates, with pockets full of money; lawyers and merchants' clerks; idlers, who, by a sad misnomer, are nicknamed *students;* beaux, whose greatest adroitness is shown in keeping out of the hands of the bailiff at the suit of taylors, and shoe-makers, and washerwomen; *et id genus omne*, which flock about the gaming houses, is incredible to those who have no opportunities of observing them. But it is not more lamentable than true, that from 9 in the morning, till 11 at night, and often much later, these nuisances are attended by a succession of youth. Some spend there the chief part of the 24 hours; and there are always adepts in iniquity to decoy the inexperienced and uncorrupted. Why is the suppression of these enormities so difficult? Why are laws so easily, so openly, and so impudently evaded? One reason is plain—Gaming grows less infamous. It grows less infamous, because respectable people of both sexes game. The number of gamesters is so great, because they are kept in countenance by so many who play only for amusement. Let the experiment be fairly tried. Let the latter give up their *sport;* and we shall soon see multitudes of the former give up their *lust.* The community would speedily be rid of legions of those fiends who now haunt its retreats, and prey upon

its strength. That immoveable selfishness; that cold-blooded malignity; that hardened impiety; that fell desperation, ready for fraud, for robbery, for murder, for suicide, which form the character of a finished gamester, impose upon every man a solemn obligation to resist the gaming system in all its parts and progress. Every man whom the extinction of virtuous feeling has not prepared for adding to the dishonour and the miseries of human life, will perceive the obligation in proportion as he reasons correctly, and applies the discoveries of his understanding to the regulation of his conduct. All our principles on this subject are false, and all our deductions from them impertinent, or it follows, that every one who plays at cards or dice, is responsible, to the whole extent of the influence of his example in preserving the knowledge and practice of gaming, for all its tremendous effects on body and soul, on property, character, and happiness—on the best interests of his fellow-creatures here, and on their best hopes for the eternal world.

REVIEW.

ART. III.

A Collection of Essays on the subject of Episcopacy, which originally appeared in the Albany Centinel, and which are ascribed principally to the Rev. Dr. Linn, the Rev. Mr. Beasley, and Thomas Y. How, Esq. With additional notes and remarks. New-York, T. & J. Swords, 8vo. pp. 210. $1.

(*Continued from p.* 84.)

WE now come to the *third* and great fact of the Hierarchy, the prelatical character of Timothy and Titus. The inquiry consists of two parts; the first, concerning their *ordination*, and the second, their *powers*.

Although the Episcopal writers argue less confidently from the first of these topics than from the second; yet it is not unimportant to their cause. For if they can prove that ordination to the ministry in the days of the Apostles was Episcopal, in their sense of the term; that is, that an officer whom they call the bishop, had the *sole power* of ordination, presbyters being permitted merely to express their *consent*—if they can prove this, it will be hard to escape from the conclusion, that the

whole government of the church was prelatical. If they decline much reliance upon it, as Dr. Hobart and the Layman say they do*, their shyness must be imputed to some other cause than its insignificance; for they are not in the habit of declining very humble aid; and our former remarks will show that, though well supplied with *assertions*, they have no *evidence* to spare.

The following texts have been quoted under the present head.

For TIMOTHY.

Neglect not the gift that is in thee, which was given thee by propheey, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY. 1 *Tim.* iv. 14.

Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, BY THE PUTTING ON OF MY HANDS. 2 *Tim.* i. 6.

For TITUS.

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting; and ordain elders in every city, AS I HAD APPOINTED THEE. *Titus* i. 5.

From these texts one thing is clear, viz. that both Paul and the Presbytery imposed hands on Timothy. But several questions have been started about the rest. Who constituted the Presbytery? Why were hands imposed on Timothy? Was this his consecration to the evangelical ministry? If so, what share had the apostle in the transaction, and what the presbytery? The high church construction is, that "*St. Paul ordained* Timothy with the "*concurrence* of the *Presbytery*. By the Presby-

* *Collec.* p. 59, *note.* LAYMAN, N°. V. *p.* 51.

" tery may be understood a number of Apostles " who laid their hands on Timothy, since the " Apostles, though certainly superior to Presby- " ters, style themselves " Elders," or Presbyters. " The Greek expositors understood the passage in " this sense as well as the Greek church, both an- " cient and modern—since in the ordinations of " this church, the Presbyters do not lay on their " hands with the Bishop. Nor was it the custom " in the Western church until the fourth century. " But allowing that by the Presbytery is meant a " number of Presbyters, it is evident, from a com- " parison of the two texts, that the Presbyters im- " posed hands, not to *convey authority*, but merely " to *express approbation*. " *By* the putting on of " *my* hands," " *with* the laying on of the hands of " the Presbytery." In the church of England, the " Presbyters lay on their hands with the Bishops in " ordination, to denote their *consent**."

As our business, at present, is not with ecclesias-

* HOBART's *Festivals and Fasts*. p. 25. The Greek expositors to whom he refers in the margin, are *Chrysostom* and *Theophylact*. Theophylact has copied Chrysostom, whose words are, ου περι πρεσβυτερων φησιν ενταυθα· αλλα περι επισκοπων. ου γαρ δη πρεσβυτεροι τον επισκοπον εχειροτονουν. *Chrys. ad loc.* " *He*, the apostle, *is not* " *speaking here of* PRESBYTERS, *but of* BISHOPS : *for Presbyters* " *did not ordain a Bishop*." The eloquent Patriarch flounders sadly. He takes for granted, that Timothy was a bishop : to allow that a bishop could be ordained by presbyters, would demolish the whole fabric of the hierarchy. Paul had used an ugly word for their spiritual mightinesses ; and so, to make short work with him, the golden-mouthed preacher flatly contradicts him. It was a " presbytery," said the apostle. It was a council of bishops, replies Chrysostom. Yet, after all, neither he nor Theophylact, have interpreted the term of *Apostles*. When a writer quotes authorities without consulting them, he should be wary, and be extremely cautious in mentioning names. Dr. H. was probably in haste. Had he stuck closer to Potter, he would have been less inaccurate.

tical history, but with the interpretation of scripture, we pass over the allusion to the Greek and Western churches. " The evidence " that " the " Presbyters imposed hands not to *convey authority*, " but merely to *express approbation*," is extorted from the two prepositions " *by*" and " *with.*" " *By* my hands," says Paul: therefore he alone *ordained* Timothy. " *With* the laying on of the hands of the Presbytery," says he again: therefore, the Presbytery merely " expressed their *approbation.*"

In support of this " evident " difference between the agency of Paul and that of the Presbytery in the ordination, the Layman has entertained us with some rare criticism which we shall not be so unjust as to withhold from our readers.

" It is known to every Greek scholar, that *dia* signifies, emphatically, the cause of a thing; while *meta* denotes emphatically, nearness of situation, relation, connexion, agreement. It need not be observed that words are used sometimes more loosely, and sometimes more strictly. A term is often introduced in a sense different from its original and primary meaning. The two words *dia* and *meta* are opposed in the Epistles to Timothy. Well, then, the two words being opposed, and the first, as every Greek scholar knows, denoting, emphatically, the cause of a thing; the latter conveying, particularly, the idea of relation, connexion, agreement, it follows, obviously, that they are to be taken in these their appropriate senses. Our author will not venture to say that the Greek word *meta* is as appropriate an one as *dia* to express the cause of a thing. He will not so far hazard his reputation as a scholar. I assert, then, that *dia* signifies, particularly, the cause of a thing, and that *meta* is the preposition of concurrence. Nor is this invalidated by the circumstance of *meta* being sometimes used as *dia* with the genitive case. The emphatical distinction between the two words lies in the first denoting a *cause*, the other *concurrence.* Why does St. Paul carefully use the word *dia* in the one case, and *meta* in the other? Why does he not use *meta* in

both cases? It is to be recollected too, that the passages are, in his Epistles to Timothy, relating to the same subject; and of course, the terms must be regarded as contrasted with one another. Surely the words *dia* and *meta*, as opposed, signify, the first, the cause of a thing; the last, nearness, concurrence, agreement. This is familiar to every Greek scholar, and I assert it on the authority of the best lexicons of the language. The circumstance, then, of the Apostle using a word in relation to himself, which denotes the instrumental cause, and with respect to the Presbytery, a word which, particularly as distinguished from *dia*, expresses agreement, shows, clearly, that the authoritative power was vested in him, and that the act, on the part of the Presbytery, was an act of mere concurrence*."

That Presbytery may be left without a shadow of support, these two unhappy prepositions, (δια & μετα,) *(dia* and *meta) by* and *with*, are doomed to the same rack on which Cyprian had formerly tortured a noun†, and the Layman himself both a noun and a verb, into witnesses for the hierarchy‡. It being presumed that the imposition of hands relates to Timothy's ordination, the "presbytery," whose act it was, whether composed of mere Presbyters, or of Prelates, or of Apostles, had nothing to do in the affair, but barely to express their *consent;* and if this appear dubious, it shall be substantiated by the deposition of *dia* and *meta*.

"It is known," says the Layman, "to every Greek scholar, that *dia*" *(by)* "signifies, emphatically, the cause of a thing; while *meta*" *(with)* "denotes, emphatically, nearness of situation, relation, connexion, agreement."

We do not wish to be uncharitable, but, if we must judge from the instances of words, which, in this collection have been unfortunate enough to undergo his critical process, it is very hard for the

* *Layman*, N°. V. *Coll.* p. 53, 54.

† *Vid. Chris. Mag.* Vol. I. p. 201—208. ‡ *Ibid.* 316.

Layman to tell what a *Greek scholar* knows. Scholars, like other classes of men, have their appropriate habits of speaking and acting: And when one who has had only a dining-room acquaintance with them, affects to be of their number, his awkward imitation betrays him in the same manner as the dialect of a foreigner distinguishes him from a native, or as a prime minister would lose the reputation of a statesman by relying on annual registers, on reviews, or the gazettes, for his great political facts. No scholar would have made the Layman's indefinite appeal to "the best lexicons in the language," for settling the meaning of a disputed word. He would have produced *examples* from the only legitimate authorities, the *original writers.*

How the Layman would fare in such hands, we shall not conjecture: but we are sure that a very little acquaintance with Greek is sufficient to pluck away the feathers with which poor *dia* and *meta* have been made to adorn his plume.

"*Dia* signifies, emphatically, the cause of a thing."

For example:

It is easier for a camel to go THROUGH (dia) *the eye of a needle, than, &c.* Mat. xix. 24.

Jesus went—THROUGH (dia) *the cornfields.* Mark ii. 23.

And again he entered into Capernaum, AFTER (dia) *some days.* Mark ii. 1.

Now what "cause" does the preposition *dia* express here. Does it "emphatically," as the Layman speaks, "signify the *cause*" of the needle's eye? of the cornfields? or of the days? or the "*cause*" of the camel's going through the first? of our Lord's going through the second? or of his spending the third before he went into Capernaum? When the Layman shall have found his emphatical

signification of *dia* in these instances, he may call upon us for a hundred more.

The fact is, that this preposition *never* signifies the cause of a thing: whatever the "Lexicons" say. It expresses the idea of *transition* or *transmission*, and has no English word to correspond with it so well as the preposition "*through*." Whether it is accompanied with the notion of a *cause* or not, must be determined by the phrase where it occurs.

But in spoiling the Layman's criticism, we acknowledge that we have not overthrown his argument. For *if* the imposition of Paul's hands was the medium *through* which, to the exclusion of the Presbytery, he *alone* conveyed the ministerial commission to Timothy; and *if* this act of his formed a precedent for all subsequent ordinations, the Layman has won, and we own Timothy to have been episcopally ordained: Whether a *bishop* or not, would still remain a question. These *ifs*, however, seem to be rather anti-episcopal.

From the words of Paul, we should conclude, that whoever or whatever else might have been concerned in this august transaction, a material part of it belonged to the Presbytery. *Neglect not the gift that is in thee, which was given thee by prophecy*, WITH THE LAYING ON OF THE HANDS OF THE PRESBYTERY. A plain reader would certainly say, that Timothy was *Presbyterially* ordained: as he could not well imagine that a Presbyterian himself would have chosen to word the account differently. But this would be the errour of one who had never heard what marvels can be effected by a little critical legerdemain operating upon Greek prepositions. O no! This is the very text which proves that his ordination was *not* presbyterial! Astonish-

ing! I see Timothy bowing before the Presbytery. I see them imposing hands upon his head: I am told by the Apostle Paul, that the gift which was in him was given him with the laying on of their hands: and yet they did not *ordain* him! "No!" Had no *share* in his ordination! "No!" Gave him no *gift* at all! "No!" Verily this Layman is unceremonious in his behaviour to *words;* for he will either allow them no meaning at all; or else, as it may suit him, they shall mean in the mouth of an apostle, the contrary to what they ever have meant or ever shall mean, in the mouth of any other man! *No* ordination! *No* communication by the Presbytery! Why, that old Jesuit, who has foisted the Virgin Mary into every chapter of the book of Proverbs*, could not himself be more fantastical! How, in the name of common sense, is the Presbytery disposed of? Softly, zealous friend, softly. Thou shalt see. Here comes the magician: his wand shall touch the little four-lettered vocabule, "WITH," and lo, the whole Presbytery will evanish, and leave only a single ordaining hand!

"The circumstance of the apostle using a word in relation to himself, which denotes the instrumental cause," viz. *dia;* "and with respect to the Presbytery, a word which, particularly as distinguished from *dia*, expresses agreement," viz. *meta;* "*shows*, *clearly*, that the *authoritative* power was vested *in him;* and that the act, on the part of the Presbytery, was an act of mere *concurrence*."

So they wrap it up! Let us try to unwrap it a little, and see whether the bundle will bear examination. So far as we can perceive, there is nothing here but a play upon words; and the argument consists in the jingle. The interpretation of the word

* *Vid.* F. Q. DE SALAZAR, *expositio in Proverbia.*

used by the apostle, is bent and twisted in such a manner as to induce the unlettered reader to suppose that it expresses the *assent* of one person to the act of another. We do not object to the Layman's translating *meta* by "concurrence;" for according to our great English Lexicographer, "concurrence" signifies "union, association, conjunction:" "Agreement; act of joining in any design or measures" —"combination of many agents or circumstances," *&c.*; but popular and colloquial usage often employs it when nothing more is intended than an *approbation* of an opinion or a measure. It is in this sense that the Layman uses it; and it is here that his criticism puts a fraud upon his reader. We do not say that the fraud is intentional; before we can prove this, we must prove that he understands Greek; which we humbly beg leave to decline. But we shall freely give him the "eight or ten years" which his friend has craved*, in order to support his construction of *meta* by the proper authorities; and he shall have "the best lexicons of the language" into the bargain.

But as we do not ask for credence to our bare assertion, we shall subject the Layman's distinction between *dia* and *meta* to the test of fact.

"It is to be recollected," says he, "that the passages are in his" (Paul's) "epistles to Timothy, relating to the same subject; and *of course*, the terms," (viz. *dia* and *meta*,) "must be regarded as contrasted with one another."

Be it so. I open my New Testament and read, that *many signs and wonders were done* BY (dia) *the apostles*†." Proceeding in the narrative, I read afterwards that Paul and Barnabas *rehearsed all things that God had done* WITH (meta) *them*‡. Now,

* HOBART's *Apology*, p. 250.

† Act ii. 43. πολλα τε τερατα και σημεια ΔΙΑ των αποστολων εγενετο.

‡ ὁσα ὁ θεος εποιησε ΜΕΤ' αυτων——Act. xv. 4.

the Layman being judge, as "the passages relate to the same subject," viz. the miraculous works which God enabled his servants to perform, and the success with which he crowned their ministry, "the terms" *dia* and *meta* "must be regarded as "contrasted with one another. The circumstance, "then, of the historian using a word in relation to "the apostles in general, which denotes the instru- "mental cause; and with respect to Paul and Bar- "nabas, a word which, particularly as distinguished "from *dia*, expresses agreement, shows clearly, that "the authoritative power was vested in the former, "and that the act, on the part of the latter, was "an act of mere concurrence." In fewer words, when Peter, James, &c. wrought miracles, they did it in virtue of an authoritative power; and when Paul and Barnabas wrought miracles, they had no authoritative or instrumental agency, but merely expressed their *approbation* of what God did *without* them; although the historian has positively asserted that he did it *with* them. All this from the difference between *dia* and *meta!*

Should the Layman by any means escape from this difficulty, it will be to fall into another still greater. Before he ventured upon the criticism now under review, he ought to have read, in the original, the verse which he has undertaken to criticise. There he would have found his *dia* and *meta* in the same proposition, and separated only by a single word. *The gift*, says Paul to Timothy, *which was given thee* BY (dia) *prophecy*, WITH (meta) *the laying on of the hands of the Presbytery**. That the terms relate to the same subject, is indisputable; and of course, says the Layman, they are

* 1 *Tim.* iv. 14.

" contrasted with one another. The circumstance, " then," proceeds he, " of the apostle using a word " in relation to prophecy, which denotes the instru- " mental cause; and, with respect to the Presby- " tery, a word which, particularly as distinguished " from *dia*, expresses agreement, shows, clearly, " that the authoritative power was vested in the " *prophecy;* and that the act, on the part of the " Presbytery, was an act of mere concurrence."

The result of the Layman's criticism is, that Timothy had *two* ordinations, by *two* authoritative powers, viz. the prophecy, and the apostle Paul; and *two* concurrences of the Presbytery, viz. one with prophecy, and one with the apostle. We cannot deny that he was *well* ordained!

From words let us go to things, and see what the Episcopal argument will gain by the exchange. The imposition of hands on the part of the Presbytery, was an act, it is said, of " mere concurrence;" designed to express approbation, and not at all to convey the ministerial office*.

This assertion is not only without proof, but is directly in the face of all the proof which the nature of the case admits.

1. By what rule of reasoning is the *very same act*, viz. imposition of hands, performed at the *same time*, in relation to the *same subject*, considered as expressing the communication of *authority* by *one* of the persons engaged, and only as expressing *approbation* by all the *rest?* When certain distinctions have taken place, it is easy to invent other distinctions to justify them. But is it credible? does it belong to the nature of significant rites, that a rite signifying the conferring of power should be

* HOBART and the LAYMAN, as above.

employed by a number of persons in a *concurrent act*, and yet, with regard to all but *one* of them, not signify the conferring of power at all?

2. The advocates of prelacy are challenged to produce from the scriptures, or other authentic records of the apostolic and preceding ages, proof that imposition of hands was used to signify mere assent or approbation. To say that it *might* so signify, is nothing to the purpose. The point to be determined is, not what it *might*, but what it *did*, signify. If, in every other case, imposition of hands expressed authoritative communication, it must have done so in the ordination of Timothy; and to maintain that it did not, is to beg the question. The Episcopal construction violates the plainest meaning both of words and of actions. The Presbyterian construction is in perfect coincidence with both. Paul says that the gift in Timothy was given to him *by prophecy, with the laying on of the hands of the Presbytery.* It is agreed that prophecy, or the prophecies which went before on Timothy, designated him as a fit person for the ministry; but did not invest him with office—did not give him the gift. Had there been nothing else but the prophecy, he would have had no commission. It was necessary that the imposition of the hands of the Presbytery should *concur* with the prophetical designation, or Timothy had remained a layman. The Presbytery did thus concur; they did lay their hands on Timothy, and he received his office. Now as the prophecy made no part of his ordination; it follows, that he was ordained by the Presbytery. If the gift which was in him by the imposition of Paul's hands, was his ministerial commission, that apostle had no share in it which was not common to every member of the Presbytery;

or else his declaration, that Timothy was ordained by prophecy with the laying on of the hands of the Presbytery, would not be true. Nor is there any thing in his expression which might not be used by every one of his colleagues, and with peculiar propriety by himself, if, as it is not improbable, he presided at Timothy's ordination.

To exhibit this subject in another light, we propose a few questions which some of the advocates for prelacy would do no disservice to their cause by answering in such a manner as to remove the scruples they must naturally occasion.

1. Did Paul *alone* ordain Timothy? or was his ordination the joint act of the Presbytery? If the latter, we have a complete scriptural example of Presbyterial ordination. If the former, so that the Presbytery, by the imposition of their hands, merely testified their *assent*, then,

2. Were the persons who thus imposed hands on Timothy simple Presbyters, or were they apostles or prelates? If the latter, then,

3. How came Paul to appropriate to himself a power which belonged to every one of them in as full right as it could possibly belong to him? How came they to surrender this their power into the hands of an individual? And how could the imposition of Paul's hands bestow the ministerial gift, while others, possessing the same *authority*, did, by the very same *act*, at the very same *time*, merely declare their *assent?*

If the former, i. e. if those who concurred with Paul in the imposition of hands were simple Presbyters, then,

4. What ordination did Timothy receive? Was he ordained a *Presbyter* or a *Prelate?* If the former, his Episcopal character, in so far as it depends

upon his ordination, is swept away; and we have not a single instance of the consecration of a prelate in all the New Testament. If the latter, then,

5. How came simple Presbyters to impose hands upon the head of a Bishop at his consecration? Or supposing these Presbyters to have been Prelates, where was Timothy's commission? By the terms of the argument, he was ordained by Paul alone; but according to the Episcopal order, which we are assured is the apostolical order, *two or three bishops* are necessary to ordain a bishop*. And so poor Timothy was not ordained a bishop at all. If, in order to give him his mitre, we make the Presbytery to consist of Apostles, or men of apostolic rank, we not only prostrate the Layman's famous criticism about *dia* and *meta*, but are left without the vestige of an ordination by a prelate alone, in so far as that point is to be made out by the ordination of Timothy†. There remains nothing but an example of ordination by a Presbytery, which is all that the Presbyterians desire.

We cannot dismiss this point without remarking how our prelatical friends shift their ground.

Two things are to be proved: that Timothy was a Bishop; and, that a Bishop alone ordains. For the *first*, according to our Episcopal brethren, the

* Επισκοπος ὑπο επισκοπων χειροτονεισθω ΔΥΟ η ΤΡΙΩΝ. *Can. Apos.* I. *Apud PP. App. Tom.* I. *p.* 442. *Ed. Clerici.* On this canon, Bishop Beveridge thus comments. "This rite, therefore, used by the apostles themselves, and prescribed, by apostolical men, our church," meaning the church of England, "most religiously observes; and, as far as possible, it ought, beyond all doubt, to be observed every where. But when necessity, that most unrelenting mistress, shall require it, the rigour of the canon may be so far relaxed, as that a Bishop may be ordained by *two*." *Ibid* p. 457.

† Ordination performed by Titus shall hereafter be considered.

Presbytery who joined with Paul in laying hands on Timothy, were bona fide prelates, who, jointly with the apostle, imparted the Episcopal dignity; and so Timothy is a bishop without any more ado. But for the *second*, the Presbytery were *not* prelates; or if they were, they did *not* ordain jointly with the apostle; they merely expressed their approbation.

"The legs of the lame are not equal." If we adopt the first, we lose the proof of ordination by a Bishop alone. If the second, we lose the ordination of bishop Timothy. The *latter* makes *dia* show "clearly, that the authoritative power was "vested in Paul," and *meta*, that "the act on the "part of the Presbytery, was an act of mere con-"currence." The *former* shows, with equal clearness, that the authoritative power was *not* vested in Paul alone; that the act on the part of the Presbytery, was *not* an act of mere concurrence; and that there is nothing in *dia* and *meta* to establish the contrary. When a circle and a square coincide, then shall these two arguments for prelacy be consistent with each other.

So much for *Timothy's* ordination. Now for that of *Titus*. Him, too, the Layman has ordained Episcopally.

"To Titus the apostle says, *For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city as I had appointed thee.* Here let it be observed, in passing along, that Titus is spoken of as having been ordained by the apostle: *As I had appointed thee.* Nothing is said of the Presbytery in this case. Paul appointed Titus to his office. And this is a conclusive circumstance for believing that the case was the same in relation to Timothy, as it is not reasonable to suppose that they were commissioned in different ways*."

* Layman, N°. V. *Coll.* p. 56.

We agree that the office of Timothy and Titus was the same, and that they were commissioned in the same manner. But the Layman has overshot his mark. For, as we have already stated, the advocates for the divine right of Episcopacy maintain that the ordination of a bishop by *two or three* others, is an apostolical institution: and that even in cases of the *hardest necessity*, *two* bishops are essential to the ordination of a *third.* One of two consequences is inevitable; either that Paul exercised, on this occasion, his extraordinary power, and so has set no precedent; or, if he set a precedent for ordination by a single prelate, Titus was no more than a presbyter, and could not by himself, ordain other presbyters. All this rests upon the assumption that the expression, *as I had appointed thee*, refers to the ordination of Titus. Another blunder. There is not a syllable about his ordination in the text. It pre-supposes his authority, and relates solely to the *directions* which the apostle had given him for the application of it. The word rendered, "*appointed*," frequently occurs in the New Testament, but always, with the construction before us, in the sense of prescribing, enjoining, commanding: and never in the sense of setting apart to an office—Thus,

He COMMANDED (διεταξατο) *a centurion to keep Paul.* Act. xxiv. 23. Surely Felix did not then give the centurion his military commission.

As God hath distributed to every man; as the Lord hath called every one, so let him walk: and so ORDAIN I, (διατασσομαι) direct, enjoin I, *in all churches.* 1 Cor. vii. 17.

In the very same manner does Paul speak to Titus.

As I had APPOINTED (διεταξαμην) instructed, enjoined, *thee.*

The word which expresses investiture with office is quite different, as this very verse shows; and the author of Miscellanies* had remarked: but this circumstance, Dr. Hobart, though not sparing of his notes, passes over in profound silence.

We come, at length, to the decisive argument for diocesan Episcopacy—the *powers* exercised by Timothy and Titus. This is to silence the last battery of the Presbyterians, and reduce them to the humiliating necessity of surrendering at discretion! Really one would imagine, that the powers of Timothy and Titus are a new discovery: and that the epistles written to them by Paul, had been in the custody of the prelates alone as containing the precious charter of their rights. But the world may believe us, upon our word of verity, that we have actually read those epistles long ago; and that the demonstration, said to be therein contained, of the apostolical institution of the "sacred regiment of Bishops," has been questioned, yea and, in our judgment, confuted some handfuls of years before our grandfathers were born. However, *Ecce iterum Crispinus!* Here it is again. We shall give unto thee, reader, as Cyprian and the Layman have given it unto us. But we entreat thy patience to some preliminary matter.

We think that when the Episcopal writers appeal, with so much confidence, to the powers exercised by Timothy, they ought also to have agreed as to the *office* and *rank* of that eminent man. Yet it is a disputed point among them, at this hour, whether he was simply Bishop of Ephesus, having jurisdiction over his presbyters;

* CLEMENS, N°. I. *Collec.* p. 77.

or an archbishop, having bishops under him; or the lord primate of Asia, above them all. If you ask the advocates of these several opinions, what was precisely his authority? some cry one thing, and some another: for the assembly is confused; and their voices unite only in this, Great is Timothy of the Ephesians! We cannot refrain from transcribing a few remarks of the powerful and eloquent JEAN DAILLE'.

"Here," we translate his own words, "Here the "hierarchs, having their imagination full of their "grand prelatures, of their bishoprics, their arch-"bishoprics, and their primacies, do not fail to "dream of one in these words of the apostle. "That *he besought Timothy to abide still at Ephe-"sus*, signifies, if you believe them, that he made "Timothy bishop of the church of Ephesus; and "not only that, but even Metropolitan, or arch-"bishop of the province; and even primate of all "Asia. You see how ingenious is the passion for "the crosier and the mitre; being able, in so few "and simple words, to detect such great myste-"ries! For where is the man, who, in the use of his "natural understanding without being heated by "a previous attachment, could ever have found so "many *mitres*—that of a Bishop, that of an Arch-"bishop, and that of a Primate, in these two words, "*Paul besought Timothy to abide still at Ephesus?* "Who, without the help of some extraordinary "passion, could ever have made so charming and "so rare a discovery* ? and imagine that to be-"seech a man to stay in a city, means, to establish "him Bishop of that city, Archbishop of the pro-"vince, and primate of all the country? In very

* Deviner une chose si belle & si rare?—

" deed, the cause of these gentlemen of the hier-
" archy must be reduced to an evil plight*, since
" they are constrained to resort to such pitiful
" proofs†."

Our readers will hardly blame *Daillé* for applying the epithet " pitiful," to the argument of the hierarchy for Timothy's Episcopate, when they see that her ablest and most resolute champions are at irreconcileable variance with each other on this very point: some maintaining it as perfectly conclusive; others rejecting it as weak and frivolous. The mere fact of this variance is a strong presumption against the former, and in favour of the latter. For although vigorous, cultivated, and candid minds may be so far warped by their wishes as to lay more stress upon an argument *for* them than it deserves; yet it is hardly to be supposed that such minds will attribute to an argument which, if sound, secures them the victory, much *less* importance than it possesses. If, then, there are to be found among the advocates of Episcopacy, men second to none of them in learning, force, and sagacity, who fairly give up the plea from Timothy and Titus, the conclusion is, that their concession is extorted by the prevalence of truth against their prejudices and interest.

* A de mauvais termes.

† DAILLE' *Exposition de la premiere epitre de l'Apotre Saint Paul à Timothée; en* 48 *sermons prononcés à* CHARENTON. *Serm.* I. p. 22, 23. a *Geneve* 1661. 12mo.

This is that identical Monsieur DAILLE' whom Mr. BINGHAM and, from him, Dr. HOBART have represented as friendly to Episcopacy*. This is that JEAN DAILLE'! The prelatical commentators have played tricks with the French preacher; which, if we feel in a humour for it, we may one of these days expose.

* HOBART's *Apology*, p. 94, compared with p. 99. BINGHAM's *Christian Antiquities*. Vol. II. p. 799.

As a specimen of the collision which takes place, on this subject, between the most zealous supporters of prelacy, we transcribe a part of the *seventh* section of the Appendix to AYTON's *Original Constitution of the Christian Church.* It has not been in our power to compare all his quotations with the authors, but we have examined a number and they are correct.

"The chief plea and argument of the Episcopalians is taken from Timothy and Titus. But however much this is boasted of by some, as a conclusive proof for a diocesan form of church government, and superior power of Bishops to that of Presbyters; yet there is nothing adduced by them that is more violently opposed by others of them, and in which they are more egregiously divided. For some of them pretend, that the Apostle, in his Epistles to Timothy and Titus, uses the terms Bishop and Presbyter promiscuously, only to express such officers as are now called Presbyters. Of this opinion I take Bishop Hoadly to be, Dr. Whitby, Mr. Dodwell, and many others might be named.

"But how contradictory to this is the judgment of Bishop Pearson, *Vindicia. Lib.* 2. *Cap.* 13. Bishop Taylor, *Episc. assert.* P. 85. Bishop Burnet, in his *History of the Right of Princes*, *Prefac.* p. 15. and p. 4, 5. of the Book: and Dr. Hammond, in a variety of places. I say, how contradictory are these sentiments of those prelates to this abovenamed? seeing they hold, that all those whom they were to ordain were proper bishops, nay, Dr. Hammond's opinion is, that Timothy and Titus were Archbishops, and had their suffragans under them; and with him bishop Bull seems to agree, when he calls Timothy Archbishop, *Serm.* on 2 *Tim.* 4. 13. And to these I could add others of the same mind. But then, as Dr. Hammond reckoned, that the Apostles ordained no mere Presbyters at the first, but only Bishops, *Annot.* on *Acts* 11. 6. 14. so Mr. Dodwell, *Parœnes*, p. 54. p. 13. and p. 102. p. 33. must certainly contradict him in this, when he maintains, that the Apostles at the first ordained no *Bishops*, but simple *Presbyters* only; and that there is no mention of Episcopal government in the New Testament, and that it was not established till *Anno* 106. But then, ac-

cording to both these Doctors, there is one office in the church without scripture warrant—*Presbyters*, according to Dr. Hammond ; and *Bishops*, according to Mr. Dodwell. But how will they answer to what is advanced by Bishop Burnet, which equally contradicts them both, *Vindic. of the Church of Scotland*, p. 355. *That without Scripture warrants no new office may be instituted?* Besides Dr. Hammond's conceit against Presbyters not being instituted in the New Testament, is opposed with all freedom by Mr. Maurice, *Defens.* p. 27. and by Bishop Hoadley, *Brief Defence*, p. 113. Is it possible to behold such wrangling, without being affected with a mixture both of indignation and compassion ? Is it not matter of indignation, that men of judgment and learning should have such a fondness to maintain a cause that is so precarious, as to drive them into so many schemes to defend it, and every one of them contradictory to one another? And can it miss to beget compassion in the breast of every sincere Christian, that men of abilities should bestow so much time to perplex themselves and others, when their labours, rightly employed, might prove much more beneficial to the Protestant world ?

" But that we may give the world a view, how inconclusive all these schemes and models are, which are taken from Timothy and Titus, I shall give some account of the minds of the Episcopalians at some length, who, when adduced, will leave no room for the Presbyterians to be in any perplexity in the defence of their establishment. The first I shall bring on the stage is the famous Willet, *Synops. Papism.* p. 236. ' It is most like Timothy had the place and ' calling of an evangelist : and the calling of evangelists and ' bishops, which were pastors, was divers.' To him let us join the learned Stillingfleet, who says, *Irenic.* p. 340. ' Such ' were the evangelists, who were sent sometimes into this ' country to put the church in order there, sometimes into ' another ; but wherever they were, they acted as evange- ' lists, and not as fixed officers. And such were Timothy ' and Titus, notwithstanding all the opposition made against ' it, as will appear to any who will take an impartial survey ' of the arguments on both sides,' &c. Nay, the jesuit Salmeron, is ashamed of this argument, for he says, *Disput.* 1. on 1 *Tim.* ' It is doubtful if Timothy was Bishop of Ephe-

'sus: for though he preached and ordained some to the mi-
'nistry there, it follows not that he was the Bishop of that
'place; for Paul preached also there above two years, and
'absolved the penitents, and yet was not Bishop. Add
'that now and then the apostle called him away unto him-
'self, and sent him from Rome to the Hebrews with his
'epistle; and in the second epistle, he commands him to
'come to him shortly. Timothy was also an evangelist of
'that order, *Eph.* 4.—So that Dorotheus says in his *Synopsis*,
'That Timothy preached through all Greece; but he stayed
'at Ephesus not to be Bishop, but that, in the constitute
'church of Ephesus, he might oppose the false Apostles.—
'It appears therefore that he was more than a Bishop, al-
'though for a time he preached in that city as a pastor, and
'ordained some to the ministry. Hence it is, some calls
'him Bishop in Ephesus.'

"Having elsewhere given the judgment of the learned Dr. Whitby at some length, all that I shall transcribe from him at the time, is a few lines of what he says in his preface to the Epistle to Titus: 'First, I assert, that if by saying Timo-
'thy and Titus were Bishops, the one of Ephesus, the other
'of Crete, we understand they look upon these churches or
'dioceses as their fixed and peculiar charge, in which they
'were to preside for term of life, I believe, that Timothy
'and Titus were not thus Bishops.' See Chap. 1 and 4.

"To fortify those who have given their assault, let me bring in Mr. Le Clerc, in his *Supplement to Dr. Hammond's Annotations on the Epistle to Titus*, p. 530. who says, 'The
'testimonies of the ancients about this matter, who judge
'rashly of the times of the apostles by their own, and speak
'of them in the language of their own age, are of little mo-
'ment. And so do no more prove that Titus was the Bish-
'op of the island of Crete, than what Dr. Hammond says,
'proves him to have been distinguished with the title of
'Archbishop.' To the same purpose the forecited Dr. Whitby says, 'The great controversy concerning this and
'the epistle to Timothy is, whether Timothy and Titus
'were indeed made Bishops; the one in Ephesus, and the
'Pro-consular Asia, the other of Crete, and having authori-
'ty to make, and jurisdiction over so many Bishops as were
'in those precincts? Now, of this matter, I confess I can

'find nothing in any writer of the first three centuries, and 'not any intimation, that they bore that name.'

"The judgment of the learned Whittaker is supporting on this occasion, as well as in the most of the former, who says, *Controv.* 4. Q. 4. C. 2. p. 374. 'In the apostles times 'there were many things extraordinary. There was an-'other form of government in the church in the days of 'the apostles, and another now, is acknowledged by Staple-'ton: For it was then governed by the apostles, evangelists, 'and prophets, but now only by pastors and doctors; the 'rest are all removed.' From this it may justly be inferred, that Timothy and Titus were not ordinary officers, but they being both evangelists, are not succeeded to by Bishops. And here I cannot but subjoin the judgment of Chrysostom, whom our adversaries, I hope, will not reject as an adversary. His words, as translated by Smectymnuus, are these, *Paul would not commit the whole island to one man, but would have every man appointed to his charge and cure. For so he knew his labour would be the lighter, and the people that were under him would be governed with the greater diligence. For the teacher should not be troubled with the government of many churches, but only intend one, and study for to adorn that.* The remark of Smectymnuus is just, *Therefore this was* Titus *his work, not to be Bishop of Crete himself, but to ordain Elders in every city, which was an office above that of a Bishop.*

"But this fortification is not able to stand; for the remarkable Mr. Dodwell, *Parænes.* Sect. 10. p. 404. attacks it most handsomely, when he says, 'But truly, that the office 'of [Timothy] was not fixed, but itinerary, many arguments 'do evince. It was required of him to abide at Ephesus, 'is testified by the Apostle, 1 *Tim.* 1. 3. He was therefore, 'when thus demanded, an itinerary. The work of an Evan-'gelist, 2 *Tim.* 4. 5. so many journeyings with St. Paul, 'and his name being joined in common with the Apostle, 'in the inscription of the epistles to the Thessalonians, are 'all of them arguments for this. Moreover, the apostle 'commands Titus only to ordain, in Crete, Presbyters in 'every city, *Titus* 1. 5. He says, he was left there, that he 'might set in order things that were wanting. And he was 'a companion of the apostle when he was left. And truly,

'other places make it appear, that he was a companion of St. 'Paul, and therefore was no more restricted to any particu-'lar place than the apostle himself.' Thus the famous Dodwell. And from what has been said from so many learned Episcopalian Doctors, one may consider, how far Bishop Hall had lost his senses, when he saith with such a masterly air, *Episcop. Divine Right*, Sect. 4. P. 2. *That if Episcopal power of ordination, and power of ruling and censuring Presbyters, be not clear in the apostle's charge to these two Bishops, the one of Crete, and the other of Ephesus, I shall yield the cause, and confess to want my senses.*"

"But now, to dismiss this conceit of Timothy's being Bishop of Ephesus, &c. I shall give the judgment of the learned Willet, *Synops. Papism. Contr.* 5. Q. 3. 'Neither can it 'be granted by the words of the Apostle, *Lay hands sudden-'ly on no man*, &c. that Timothy had this sole power in him-'self; for, the apostle would not give that to him, which 'he did not take to himself, who associated to him the rest 'of the Presbyters in ordaining of Timothy. ——— It is 'questioned, says he, if the apostle had then constituted Ti-'mothy bishop there [Ephesus:] For, he saith, *That thou 'mightest charge some that they teach no other doctrine*,' &c. I conclude with the judgment of the accurate Dr. Barrow, *Pope's Suprem.* p. 82. whose words must certainly contradict this notion concerning Timothy's Episcopate; for he says, 'Episcopacy is an ordinary standing charge, affixed 'to one standing place, and requiring a special attendance 'there; Bishops being Pastors, who, as St. Chrysostom 'says, do sit, and are employed in one place. Now, he that 'hath such a general charge, can hardly discharge such a 'particular office, and he that is fixed to a particular attend-'ance, can hardly look after so general a charge.' Though this is spoken with respect to the Apostles; yet it will equally hold with respect to Timothy and Titus. I think, by this time, this strong bulwark has almost lost its beautiful shapes, and formidable figures, and is not capable of doing much execution. The itinerary life of the apostles, according to Barrow, is inconsistent with that of a Bishop, and must be so likewise with that of Timothy and Titus, seeing they were not fixed residenters in any particular place, as is well observed by Mr. Dodwell: and it must conclude against

them with equal force, if Dr. Brett's notion be true, that they were both of the Apostolic order."

No equitable judge would censure us for leaving these sons of the hierarchy to dash their heads against each other, and declining to give ourselves any further trouble. We are not obliged to inquire into the claim which they set up for Timothy or Titus, until they shall themselves ascertain what the claim is; nor to answer their plea, until they shall cease to quarrel about its correctness. But, instead of taking so mortifying an advantage, we shall meet the question as it is stated by Cyprian and the Layman; referring to our readers for an opinion whether or not we are afraid to have the cause tried either at Ephesus or in Crete; and under any form which our Episcopal friends shall prefer.

"In Titus i. 5." says Cyprian, "it is said by the Apostle Paul, 'For this cause left I thee in Crete, that thou shouldest ordain Elders in every city.' Let us contemplate the circumstances that attended this transaction, and see what inferences we can draw from it. St. Paul had planted the gospel in the island of Crete. He had made proselytes in every city who stood in need of the ministrations of Presbyters. He speaks not to Titus as if he had left him in Crete to convert the cities to the faith. He speaks as if this work was already accomplished, as if the way was paved for the establishment of the Church. These being the circumstances of the case, it appears to me that this transaction carries on its face a proof of superiority on the part of Titus to the Presbyters or elders. Will it be imagined by any reasonable man, that St. Paul had converted so many cities on this island without having ordained any elders amongst them? What! When it was his uniform and invariable practice to ordain Elders in every country in which he made proselytes? What! Could he have neglected to ordain those amongst them who were absolutely necessary to transact the affairs of the Church during his absence? Would he have left the work he had begun only half performed?

"These considerations are sufficient to convince every unprejudiced mind that there were Elders or Presbyters in the Church of Crete at the time St. Paul left Titus on that island. And if there were Presbyters, and those Presbyters had the power of ordination, why was it necessary to leave Titus amongst them in order to perform a task that might as well have been accomplished without him? If the Presbyters possessed an authority equal to that of Titus, would not St. Paul, by leaving him amongst them, have taken the surest way to interrupt the peace of the Church, to engender jealousy, and strifes, and contentions? Again. Let us view this transaction in another point of light. St. Paul had made converts, as I have said, in every city of Crete. Titus had attended him on his last visit to that island. If Presbyters were at this time considered as competent to the task of ordaining others, why did he not ordain one at any rate during his stay amongst them, and commission him instead of detaining Titus, to ordain Elders in every city? The efforts of Titus were as much wanted as his own, to carry the light of the gospel to other nations who had not received it. Why was it necessary that Titus should ordain Elders in *every* city? After the ordination of a *few*, would not *his* exertions have become useless, if *they* were able to complete the work which he had begun?

"In short, Titus seems to be entrusted with all the authority of a supreme ruler of the Church. He is directed to ordain Presbyters—to rebuke with all authority—to admonish hereticks, and in case of obstinacy, to reject them from the communion of the Church. These circumstances infallibly designate the presence of a Bishop. Accordingly we find that the united voice of ancient writers declares him to have been the first Bishop of Crete. Eusebius informs us 'that he received Episcopal authority over the Church of Crete.' So also says Theodoret, St. Chrysostom, St. Jerome, St. Ambrose. If these considerations united do not show that Titus possessed in Ephesus powers superior to those which were held by the Presbyters of those Churches, I know not what considerations would*."

And again:

"The case of Timothy alone, had we no other evidence

* Cyprian, N°. II. *Collec.* p. 64, 65.

from Scripture, would, when taken into connexion with the testimony of ancient writers, be perfectly satisfactory to me. This alone demonstrates all that we can desire. He was placed by St. Paul to superintend the Church of Ephesus. This case is even stronger than was that of Titus in Crete. It cannot be denied that there had long been Presbyters in the Church of Ephesus. Listen then to the language which St. Paul speaks in his Epistles to him, and see if it is possible that he possessed no superiority over the Presbyters of that Church. 'I besought thee,' says he to Timothy, 'to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrine.' Would Timothy have been commissioned to charge the Presbyters to teach no other doctrine had he possessed no superiority over them? Would they not have had a right to resist any attempts at a control of this kind as an encroachment on their privileges? Again, Timothy is directed to try and examine the Deacons, whether they be blameless or not. If they prove themselves worthy, he is to admit them into the office of a Deacon; and upon a faithful discharge of that office, they are to be elevated to a higher station. 'Likewise,' says he, 'must the Deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of faith in a pure conscience.' 'Let these also be first proved, and then let them use the office of a Deacon, being found blameless.' Here we find no mention made of the Presbyters of Ephesus, in the ordination of Deacons. They are not associated with him at all in the work. Does not this indicate, does it not demonstrate a superiority of power on the part of Timothy? Timothy is also exhorted to lay 'hands suddenly on no man.' There is no such thing as a recognition even of the co-operation of Presbyters with him. He seems to be the *supreme* and the *only* agent in the transaction of these affairs.

"Now, I appeal to the common sense of mankind, had the Presbyters of Ephesus possessed an authority equal to that of Timothy; had they, like him, possessed the power of ordination, would not St. Paul have recognized their agency in connexion with his? Would it not have been to treat them with improper neglect not to mention them? But what consummates our evidence on this point, and places the subject beyond all doubt, is the charge which St.

Paul gives to Timothy in relation to the penal discipline he was to exercise over his Presbyters. Timothy is required to 'receive an accusation against an elder or Presbyter, only before two or three witnesses.' 'Them, (that is, those amongst the Presbyters,) that sin, rebuke before all, that others also may fear.' Can any one imagine that Timothy would have been commissioned to *listen to accusations made against Presbyters*, openly to *rebuke them*, had not his authority transcended theirs? Does not this single circumstance unquestionably establish the point of his superiority? 'The man,' says a learned and ingenious writer of our country, 'who shall not find a Bishop in Ephesus, will be puzzled to find one in England*.'

"I cannot conceive of a case that could be more clear and unequivocal, that could speak more loudly to the common sense of mankind, than the case of Timothy in Ephesus. He is obviously intrusted with apostolic authority. Every thing which the Apostle could do in his own person, he commissions Timothy to perform during his absence. He is to *adjust the affairs of the church;* he is to prove and examine Deacons; he alone is to *ordain them;* he alone is recognized in the performance of the task of *ordaining Elders or Presbyters;* he possesses *perfect control* over these Presbyters. If they are guilty of any offences or misdemeanors, he is to *inflict punishment* upon them. I cannot conceive of a case more satisfactory in proof of the apostolic original of the Episcopal form of Church government. Had Timothy been of the same order with the Presbyters of Ephesus, can it be imagined that the Apostle would, by elevating him to such high privileges amongst them, have endangered the peace of the Church, have taken a step so well calculated to excite discontent and dissatisfaction amongst the remaining Presbyters or Elders? This cannot be imagined. Timothy was then undeniably intrusted with Episcopal authority in the Church of Ephesus; he was the Bishop of that place. This is proved by the concurring voice of ancient writers. Eusebius tells us 'that he was the first Bishop of the province or diocese of Ephesus.' The anonymous author of his life in Phocius says, 'that

* Dr. Bowden, in his answer to Dr. Stiles.

he was the first that acted as Bishop in Ephesus, and that he was ordained Bishop of the metropolis of Ephesus by the great St. Paul.' In the council of Chalcedon twenty-seven bishops are said to have succeeded in that chair from Timothy. To prove the same point goes the testimony of St. Chrysostom and Theodoret; and in the apostolical constitutions we are expressly told, that he was ordained Bishop of Ephesus by St. Paul.*"

The *Layman* speaks to the same purpose.

"In whom was the power of ordination vested in the Churches of Ephesus and Crete? Clearly in Timothy and Titus alone. Them alone the apostle addresses, and them alone he speaks of as ordaining Elders, or as committing the things they had received from him to faithful men, capable of teaching others. Is not this utterly inconsistent with the Presbyterian system? What individual among them could with propriety be addressed as the Apostle addresses Timothy and Titus? Not one. The power among them is in a numerous body of *equals*, lest there should be '*lords over God's heritage.*' The power, in Ephesus and Crete, was in Timothy and Titus, to whom the Presbyters were subject, liable to be tried and punished for misconduct. It is on this plain statement of facts, relative to Ephesus and Crete, as well as to other churches, taken in connexion with the uniform and uninterrupted testimony of the church universal for fifteen hundred years, that Episcopalians rest their cause. They have never endeavoured to derive arguments from the names made use of. This has been the practice, exclusively, of the advocates of parity. Driven from the ground of fact, not able to deny that Timothy and Titus were supreme Governors in the churches of Ephesus and Crete, possessing alone the power of ordination, they say that Timothy is called a Presbyter, and was therefore upon a level with those very elders whom he ruled, whom he could control as to the doctrines they preached, whom he had power to try and to punish †!"

"It is very easy," says he, "to see why the advocates of

* Cyprian, N°. III. *Collec.* p. 74, 75.

† Layman, N°. V. *Collec.* p. 56.

parity would exclude from view the situation of Timothy in the church of Ephesus, since it carries absolute death to their cause. Is it an immaterial circumstance that Timothy ruled the whole Church of Ephesus, both clergy and laity, the Elders or Presbyters being subject to his spiritual jurisdiction? Is it an immaterial circumstance that Timothy alone exercised the power of ordaining Ministers, and thus of conveying the sacerdotal authority? What then becomes of the doctrine of parity? Destroyed, utterly destroyed. The Church of Ephesus, planted by St. Paul, and placed, by that Apostle, under the government of Timothy, was constructed upon a totally different principle. It had, in Timothy, a Bishop, possessing jurisdiction over the other clergy, and exercising all the powers which are claimed for the Bishops of the church now. Is it of no consequence that the ancients, who speak on the subject, unanimously represent Timothy as the first Bishop of Ephesus? What says Eusebius? 'He was the first Bishop of the province or diocese of Ephesus.' Eccl. Hist. Bib. iii. chap. 4. What says Chrysostom? 'It is manifest Timothy was intrusted with a whole nation, viz. Asia.' Hom. 15th in 1 Tim. v. 19. Theodoret calls him the Apostle of the Asiatics. The Apostolical constitutions expressly tell us that he was ordained Bishop of Ephesus by St. Paul; and in the council of Chalcedon, twenty-seven Bishops are said to have preceded him in the government of that Church.

"We are perfectly safe, then, so far as relates to Timothy, in resting our cause upon the situation which he occupied at Ephesus, and on the powers which he exercised there. The constitution of the Church of Ephesus was undeniably Episcopal. This part of the subject the advocates of parity do not choose to meddle with, running off constantly to the term *Presbytery*, that poor word being the chief basis of their cause*."

And thus the Episcopal arm has "carried death to our cause!" And thus "the doctrine of parity" is "destroyed, utterly destroyed!"

Not so fast, good Mr. Layman. We have an

* *Postscript to the* LAYMAN, N°. VIII. *Collec.* p. 81.

objection or two to such a settlement of our affairs; and shall take the liberty of stating them.

The reader will remember that we confine ourselves, at present, to the *Scriptural* argument; and therefore shall not notice any quotations from the Fathers. One thing at a time; and every thing in its place.

This is the argument which the Layman tells us "the advocates of parity do not choose to meddle with." If it be so, the terrour is needless. But the assertion is only a polemical flourish, such as the Layman is accustomed to make for the entertainment of his friends: the fact, as usual, being quite the other way. For if he will be at the trouble, for the first time, as we presume, in his life, to inspect the writings of the advocates of parity at any period from the reformation to this day, he will find that they have not only "meddled" with his argument, but so mauled and maimed it, so battered and crushed it, that even skilful diocesan doctors have given it up for dead, and wondered at that delirious fondness which, instead of decently interring it, insisted upon keeping it above ground. Its ghost, however, seems disquieted, and walks in company with the Layman and Cyprian, to frighten the Presbyterian women and children—We must lay it.

Merriment apart—What do these long extracts, with their glowing interrogations, prove? Why, that Timothy and Titus were superior to Presbyters! Who denies it? "What! do you allow that "they had, severally, the power of ordaining to the "ministry, by their sole authority?" Yes, we do! "That they had authority to inquire into the doc-"trines taught by Presbyters?" Yes. "To coerce "the unruly?" Yes. "To expel the heretical?"

Yes—We never thought of disputing it—" Then, " certainly, they were diocesan Bishops!" *C'est une autre affaire, Monsieur.* That is another point. We admit the premises here stated, but deny the conclusion. Timothy and Titus could do all these things without being diocesan Bishops. An apostle could do them in virtue of his apostolic office: an evangelist, as Timothy, and consequently, Titus, undoubtedly was*, could do them in virtue of his office *as an evangelist;* and yet be very unlike a diocesan bishop. And to infer that Timothy and Titus were bishops in the prelatical sense of the term, because they enjoyed a pre-eminence and an authority which they might enjoy *without being such bishops at all,* is to abuse the understanding of the reader. Our opponent ought to prove not only that they exercised the powers enumerated, but that they did so as *ordinary officers in whom a precedent was set for the future government of the church.* He must prove that their powers were not an appendage of their *special* and *extraordinary character*, like the powers peculiar to the apostolic character. This he neither has done, nor is able to do: and thus the boasted demonstration of Episcopacy from the history of Timothy and Titus, is a mere begging of the question—taking for granted the very thing in dispute.

Let us apply this all conquering argument to other cases which appear to be perfectly parallel.

Episcopal argument.

Titus ordained elders in every city—*Therefore* Titus was Bishop of Crete.

* 2 *Tim.* iv. 5. " Do the work of an EVANGELIST."

Parallelism.

Paul and Barnabas ordained elders in every church, to wit, in Lystra, Iconium, and Antioch, at least*—*Therefore* Paul and Barnabus were joint Bishops of Lystra, Iconium, and Antioch.

Episcopal argument.

Timothy instructed and charged the Ephesian elders—*Therefore* he was Bishop of Ephesus!

Parallelism.

Paul instructed and charged the Ephesian elders†—*Therefore* PAUL was Bishop of Ephesus.

Episcopal argument.

Timothy had power to inflict censure on Presbyters, and even to excommunicate heretics—*Therefore* Timothy was Bishop of Ephesus.

Parallelism.

Paul had power to excommunicate offenders in the Corinthian church‡—*Therefore* Paul was bishop of Corinth.

The parallel might be run further: but the foregoing will evince, that the very same mode of reasoning which proves Timothy to have been Bishop of Ephesus, and Titus of Crete, will also prove every one of the Apostles to have been bishop of every place where he exercised any of those functions which the Episcopal church has restrained to her prelates. This her advocates know to be absurd; and so does all the world beside. And yet

* *Act.* xiv. 20, 21. 23.
† *Act.* xx. 17, &c.
‡ 1 *Cor.* v. 5.

let them show, if they can, that our argument for the diocesan *ubiquity* of the apostles, is not fully as fair and as conclusive as their own for the bishopricks of Timothy and Titus; and is not founded on the very same principles.

There is nothing else in the Layman or Cyprian, which has even the shadow of an argument, unless it be such suggestions as these:

"Will it be imagined by any reasonable man, that St. Paul had converted so many cities on this island," (Crete,) "without having ordained any elders amongst them? What! when it was his uniform and invariable practice to ordain elders in every country in which he made proselytes? What! could he have neglected to ordain those amongst them who were absolutely necessary to transact the affairs of the church in his absence? Would he have left the work he had begun only half performed* ?"

Cyprian sets himself down in his study at Albany, and, knowing infinitely more than any author sacred or profane has told him, first determines what the Apostle *ought to have done* seventeen hundred and fifty years ago in Crete: next, very wisely concludes that Paul, being also a wise man, *actually did* as he, Cyprian, has laid down and determined; then, furnishes the churches of Crete with Presbyters; and, wanting still more, manufactures Titus into a Bishop to supply the deficiency. Excellent! But where did Cyprian get his facts? Where did he learn so positively what was Paul's "uniform and invariable practice," in the article of ordination? He ought to have been cautious of affronting his old guide, whose account of Paul's "practice," is entirely different from his own.

"One qualification for a Bishop was, that he "should not be (Νεοφυτος) a novice; that is, one

* Cyprian, as above.

" newly converted; time being required to prove " men before they could be intrusted with the care " of the church. And therefore the Apostles *used* " *not to ordain ministers in any place before the* SE- " COND *time of their coming thither*—Sometimes, " when they had no prospect of returning, they " gave others a commission to ordain ministers. " For which reason Titus was left in Crete by St. " Paul to *ordain ministers in all cities*. But there " will scarce be found *any instance* of their ordain- " ing ministers at the *first time* of their coming to " any place*."

It was rather bold in Cyprian to chastise the Archbishop of Canterbury, whom on other occasions he so implicitly follows, for being ignorant of Paul's " uniform and invariable practice:" but there is something bolder behind: for, if we mistake not, the rector's rod has reached the back of the Apostle himself. He broadly insinuates, that Paul could not, without culpable negligence, have omitted to create officers who were necessary to transact the affairs of the church in his absence; and that had he done so, he would have left his work only half performed. Now it so happens that Paul, according to his own testimony, *did not* furnish the churches in Crete with the requisite officers, or else he left Titus to ordain such as were not absolutely necessary—he did actually leave the work he had begun unfinished; whether only " half performed," or one third, or two thirds, he does not say; but so much was undone as to demand the stay of Titus to complete it. The express terms of his commission are, " That thou shouldest set in order the *things that are wanting*," or, as the margin of our

* POTTER, *Discourse of Church Government*, p. 101, 102.

English version has it, the things that are "*left undone**." and one of these things, as the very next words indicate, was the ordination of Presbyters—"and ordain Elders in every city." Cyprian's assumption, therefore, that Paul ordained Presbyters in Crete, is without a particle of evidence. There is not a syllable in the whole narrative, from which we can infer that there was a single Presbyter in the island at his departure. The contrary inference is much the more natural. If Titus was instructed to ordain Presbyters in every city, the presumption is, that none had been ordained hitherto. For, to turn the edge of Cyprian's weapon against himself, it is very improbable that the Apostle in organizing the several churches, would *begin* to ordain Presbyters; would stop in the middle of his business; hie off to another place; do the same sort of half work there; and so from city to city; and then send Titus upon a travelling tour to compensate for the deficiencies occasioned by his haste, his negligence, or his whim. But so it is. Titus *shall* be Bishop of Crete. The proof of his title will fail if there be no Presbyters there—Well, then, there *shall be* Presbyters there, or else Paul shall be convicted of neglecting his duty:—But Paul did not neglect his duty; therefore there *were* Presbyters in Crete when he left it; therefore Titus was a Bishop. Excellently well reasoned, Mr. Rector! And so—"Fair play," interrupts an Episcopal voice, "it "does not follow from the representation of Cy-"prian, that Paul ordained *some* elders in every "city; and left Titus to ordain the rest. His "words will bear another meaning: viz. that the "full complement of Presbyters were ordained in

* τα λειποντα.

" some cities, but none at all in others: and that
" Titus was directed to ordain in these, which
" would not have been necessary, had Presbyters
" possessed the power of ordination: seeing that
" those of one district might have ordained for an-
" other, as is done at this day by the Presbyterians.
" And so, Mr. Reviewer, you are still in the wrong,
" and Titus *is* a Bishop."

Not *yet*, if you please, dear Sir. Allowing your premises, your conclusion is not good. The Presbyters newly ordained had abundance of occupation, with very little experience. A proper choice of officers in the first instance was all-important to the infant churches. Titus had superiour qualifications for making a wise selection; he could also resolve many difficulties which might have been too hard for the others. He was deputed by the Apostle to set every thing in order through the island, that when he should be gone the stated officers might have less trouble. In ordaining Presbyters he was doing the work of an Evangelist. The churches were organized in the best manner, and with the greatest expedition; while the Presbyters were permitted to superintend, without distraction, the flocks just committed to their care. There is no example of the Apostle's calling away Presbyters from their charges immediately after their erection, and sending them round the country to ordain others. This was the *appropriate employment of the apostles themselves, and their assistants, the evangelists.* They established the evangelical order, and consigned it to the ordinary ministry. Presbyters, therefore, might have been ordained in some cities, (although this is a mere supposition;) Titus might, notwithstanding, ordain others in the remaining cities, and yet not be Bishop of Crete.

And certainly if *his* ordaining some elders proves *him* to have been Bishop of that island; *Paul's* ordaining some, proves *him also* to have been her Bishop.

Having exposed the weakness and vanity of the argument drawn for diocesan Episcopacy from the examples of Timothy and Titus, we might rest the cause here: but we advance a step further, and offer, what no laws of discussion exact from us, to establish the negative. That is, the proof, as we have manifested, that they *were* such Bishops, having miserably failed, we shall assign reasons for our conviction that they were *not*.

1. The very terms of their commission favour us. What does Paul say? That he gave Ephesus to Timothy, and Crete to Titus, as their regular and permanent charges? No: nothing like it. The former staid, at the Apostle's request, to resist the inroads of false doctrine, which had begun to infect some of the public teachers. The latter to finish the organization of the churches begun by the Apostle himself. Each, then, had a specific charge, relating not to the government of *settled* churches, but to their *preparation* for it; or to the correction of abuses for restoring and preserving their purity. In both cases the charge was temporary. Paul seized these occasions to furnish his substitutes with written directions containing a manual of general instruction to them, and through them to the future ministry; and, with such an object in view, it was perfectly natural for him to compress into his instructions so great a compass of matter.

2. Paul's mode of addressing Timothy implies that Ephesus was not his peculiar charge. I BESOUGHT *thee*, says he, *to abide still at Ephesus*. A strange formula of appointment to a man's proper station!

It carries a strong and evident implication, that Timothy remained there not because it was his diocese, but to gratify the apostle by attending to the exigencies of the public service. It bespeaks reluctance in Timothy to stay behind; Paul had to *entreat* him. All which, again, is entirely natural upon the supposition of his being the apostle's *companion and assistant in planting churches:* but offensive and monstrous upon the supposition of his being bishop of Ephesus.

"For why," says DAILLE', *beseech* a Bishop to "remain in his diocese? Is it not to beseech a "man to stay in a place to which he is bound? I "should not think it strange to beseech him to "leave it, if his service were needed elsewhere. "But to beseech him to abide in a place where his "charge obliges him to be, and which he cannot "forsake without offending God and neglecting "his duty, is, to say the truth, not a very civil entreaty; as it plainly presupposes that he has not "his duty much at heart, seeing one is under the "necessity of *beseeching* him to do it*."

This is the language of good sense—No squeezing; no twisting; no forcing; all which the hierarchy must do when she puts into the mouth of Paul such an awkward, bungling speech as, *I besought thee to abide still at Ephesus;*—for—"I constituted thee bishop of Ephesus." We shall, however, suggest an improvement, for which we look for the benedictions of some gentlemen in lawn; viz. That Timothy being Bishop of Ephesus, and relishing confinement to his charge so little as to lay the Apostle under a necessity of *beseeching* him to stay in it, affords the best possible precedent and

* DAILLE', *ci-dessus*, p. 23.

plea for priests and Bishops who had rather be detected any where than in their parishes and dioceses —except—at tything time.

3. " If Timothy was bishop of Ephesus, it must be when the first epistle was written. For it is in that epistle in which he is said to receive his pretended charge of exercising his Episcopal power in ordination and jurisdiction. But now this first epistle was written when Paul was at Macedonia, as the learned, both new and old, Papists and Protestants, agree. And it was after this when Paul came to Miletum accompanied with Timothy, and sends for the elders of the Church of Ephesus unto him, and commends the government of the Church unto these Elders, whom he calls Bishops. Now surely if Timothy had been constituted their Bishop, (in the sense of our adversaries,) the Apostle would not have called the elders Bishops before their Bishop's face, and instead of giving a charge to the Elders to feed the flock of Christ, he would have given that charge to Timothy, and not to them: and no doubt he would have given some directions to the Elders how to carry themselves toward their Bishop. And because none of these things were done, it is a clear demonstration to us, that Timothy was not at that time Bishop of Ephesus.

" To avoid the force of this argument, there are some that say, that Timothy was not made Bishop of Ephesus till after Paul's first being a prisoner at Rome, which was after his being at Miletum. But these men, while they seek to avoid the *Scylla* of one inconvenience, fall into the *Charybdis* of another as great. For if Timothy was not made Bishop till Paul's first being at Rome, then he was not Bishop when the first Epistle was written to him (which all agree to be written before that time.) And then

it will also follow, that all that charge that was laid upon him, both of ordination and jurisdiction, and that intreating of him to abide at Ephesus, was given to him not as to the Bishop of Ephesus, (which he was not,) but as to an extraordinary officer, sent thither upon special occasion, with a purpose of returning when his work imposed was finished. From both these considerations we may safely conclude,

" That if Timothy were neither constituted Bishop of Ephesus before Paul's first being prisoner at Rome, nor after; then he was not constituted Bishop at all. But he was neither constituted Bishop before nor after, &c. *Ergo*, not at all*."

By this time we trust the reader is satisfied that Timothy was not Bishop of Ephesus; and, as it is agreed that his functions and those of Titus were alike, the conclusion is, that the latter was not Bishop of Crete. What were they then? We answer, they were *extraordinary officers, known in the Apostolic church by the name of* EVANGELISTS; *and employed as travelling companions and assistants of the Apostles, in propagating the gospel.*

For this purpose their powers, like those of the Apostles, were extraordinary; their office too was temporary; and therefore their superiority over Presbyters is no precedent nor warrant for retaining such superiority in the permanent order of the church. That such was the nature of the office of an evangelist, we have testimony which our Episcopal brethren will not dispute—the testimony of bishop *Eusebius.*

This celebrated historian tells us, that even in the second century there were disciples of the apostles, " who every where built upon the foundations

* *Jus divinum ministerii Anglicani. p.* 65, 66 4to. 1654.

" which the apostles had laid: preaching the gos-
" pel, and scattering the salutary seeds of the king-
" dom of heaven over the face of the earth. And,
" moreover, very many of the disciples of that day
" travelled abroad, and performed *the work of*
" EVANGELISTS; ardently ambitious of preaching
" Christ to those who were yet wholly unacquaint-
" ed with the doctrine of faith, and to deliver to
" them the scripture of the divine gospels. *These,*
" *having merely laid the foundations of the faith,*
" *and* ORDAINED OTHER PASTORS, *committed to*
" *them the cultivation of the churches newly plant-*
" *ed; while they themselves, supported by the grace*
" *and co-operation of God, proceeded to* OTHER
" COUNTRIES AND NATIONS. For *even then,*
" many astonishing miracles of the divine spirit
" were wrought by them*."

Eusebius has used the very expression of Paul to Timothy, viz. *the work of an evangelist;* and if the reader compare his description of that work with the epistles to Timothy and Titus, and with their history as it may be gathered from the New Testament, he will perceive the most exact accordance. That is, he will perceive the work of an evangelist, like the work of an apostle, to have been altogether extraordinary and temporary.

Paul took up Timothy at Lystra†, according to the chronology of our bibles, in the year of Christ, 52. He accompanied the apostle in his travels; for at the close of the next year, 53, he was with him at Berea, and staid there when Paul was sent away by the brethren‡. By the persons who conducted Paul he received a message to come to him at Athens; but did not join him, as appears, till he

* EUSEBII, *His. Eccles.* Lib. III. c. 37. *ed. Reading*, T. I. p. 133.
† Act. xvi. 1—4. ‡ xvii. 14.

was at Corinth*, the year after, 54. The next two years he made a part of the apostle's retinue; was with him when he wrote both his Epistles to the Thessalonians†; and, at the close of that period, was sent, with Erastus, into Macedonia, *anno* 56‡. Three years after he was dispatched to Corinth‖; and the next, *anno* 60, had returned, and was with Paul when he wrote his second Epistle to the church in that city§. He was one of the seven distinguished personages who composed the apostle's train that same year, when he left Greece and went into Asia.

It was in this very journey that Paul sent for the elders of Ephesus to Miletum, and laid upon them that solemn charge to feed the flock over which the Holy Ghost had made them overseers¶. Timothy was there**, and if Bishop of Ephesus at all, must have been appointed either then or before. For as Paul never saw the Ephesian brethren afterwards††, he never had afterwards an opportunity of ordaining a Bishop over them. If Timothy were their diocesan already, he had been very little with them, as the narrative evinces. And is it not strange that the whole of the apostle's charge should be addressed to the Presbyters, and not a syllable to their Bishop, nor to them on their duty to him? On the other hand, if he was *then* ordained to his see, is not the silence of Paul on the subject of their mutual duties equally mysterious? That he should address them as having the *oversight* of the flock; when the fact was that it belonged not to them but to Timothy, and should do this to their Bishop's

* Act. xviii. 5.
† 1 Thess. i. 1. 2 Thess. i. 1.
‡ Act. xix. 1. 10. 22.
‖ 1 Cor. iv. 17.
§ 2 Cor. i. 1.
¶ xx. 28.
** v. 5. 13.
†† v. 25. 38.

face without recognizing his pre-eminence in the most distant manner?

They who can swallow all this, when they are boasting of the scriptural evidence that Timothy was Bishop of Ephesus, have a most happy knack at self-persuasion! We own that our credulity does not contain a passage for so large a camel!

But let us see what becomes of Timothy. Whether he constantly attached himself afterwards to the person of Paul we know not; but we do know that he was with him when a prisoner at Rome, *anno* 64, and shared in his bonds*.

Let any sober man look at this itinerant life of Timothy, and ask whether his occupations resembled those of a diocesan Bishop? Whether there is even the shadow of a presumption that he had a fixed charge? And whether there is not just as good evidence of his being Bishop of Berea, of Corinth, or of Thessalonica, as of Ephesus?

Titus is in the same situation. In the first chapter of Paul's epistle to him, the object of his stay at Crete is specified. The last chapter declares it to have been temporary; for Paul mentions his design of sending another to take his place; directs him to come without delay to him at Nicopolis; and to bring with him Zenas and Apollos†. Whence, by the way, it is clear that Titus had coadjutors in Crete. For Apollos was an eloquent preacher of the gospel; and in estimation near the apostles themselves‡.

On this point, the INQUIRER, in the collection under review, p. 132, had asked,

"Since Paul sent for Titus, after he had "set in order the things that were wanting," to come to Nicopolis, took

* Heb. xiii. 23.
† Tit. iii. 12, 13.
‡ 1 Cor. i. 12. ii. 6.

him along with him to Rome, and then sent him into Dalmatia, may not Titus be properly called an *Evangelist;* or a *travelling* rather than a *diocesan* Bishop?"

A very reasonable and modest question, one would think. But Dr. Hobart, in his note, calls upon Bishop Hoadly to shut the mouth of the Inquirer.

"Let Bishop HOADLY answer this inquiry, and silence the only objection which anti-Episcopalians can bring against the evident superiority of Timothy and Titus over the other orders at Ephesus and Crete, that they were *extraordinary officers*, *Evangelists*, *travelling Bishops*. 'It is of small importance whether *Timothy* and *Titus* were *fixed Bishops*, properly so called or not. Perhaps at the first plantation of *churches* there was no such necessity of *fixed Bishops* as was found afterwards; or perhaps at first the superintendency of such persons as *Timothy* and *Titus* was thought requisite in many different churches, as their several needs required. If so, their office certainly was the same in all *churches* to which they went; and *ordination* a work reserved to such as they were, persons superior to the settled *Presbyters*. But as to *Ephesus* and *Crete*, it is manifest that *Timothy* and *Titus* were to stay with the *churches* there, as long as their presence was not more wanted at other places: And, besides, if they did leave these churches, there was as good reason that they should return to them to perform the same office of *ordination* when there was again occasion, as there was at first, why they should be sent by St. Paul to that purpose. Nor is there the least footstep in all antiquity, as far as it hath yet appeared, of any attempt in the *Presbyters* of *Ephesus* or *Crete*, to take to themselves the *offices* appropriated in the forementioned *Epistles*, to a superior order of men.' *Hoadly's Def. of Episc.* ch. i. *Ed.*"

The anti-Episcopalians do not, so far as we understand them, deny the "superiority of Timothy and Titus over the other orders at Ephesus and Crete." But they deny the *inferences* which the *jure divino* prelatists draw from that superiority, viz. 1. *therefore*, Timothy was Bishop of Ephesus, and Titus of Crete; and 2. *therefore* Diocesan Episco-

pacy is of apostolic institution. These things they deny. They contend that a ministry extraordinary and temporary cannot be a rule for a ministry which is ordinary and permanent—that functions which, like those of the apostles and evangelists, admitted of no fixed charges, cannot be a model for a system of fixed charges, as diocesan Episcopacy undoubtedly is—that the method pursued in *founding* churches is no precedent for *governing* them when *founded.* It would be, in their estimation, quite as fair and as reasonable, to infer the form of government prescribed for a conquered country, from the measures adopted by the invaders for effecting and completing the conquest. Or to deduce the powers and jurisdiction of the different departments in a civil constitution, from the powers of those who set it up. This would be most fallacious reasoning; and the whole world would agree in rejecting it as not only false but extremely dangerous. Yet it is precisely the fallacy of the Episcopal reasoning from the powers of Timothy and Titus to those of ordinary rulers in the church. No. When we inquire who are the fixed officers, and what is the fixed order of the church? we must inquire, not what apostles and evangelists did in executing their peculiar trust; but what officers and order *they fixed in the churches planted by their care.* This, and this alone, can be our pattern. In the history of their proceedings we have the most incontestable evidence of their ordaining Presbyters in fixed charges. But we challenge all the advocates for Episcopacy to produce a *single example* of their assigning a fixed charge to any officer above a Presbyter; or of their exercising, without immediate inspiration, in any settled church, a *single act of power which they refused to Presbyters.* When Hoadly tells us

that fixed charges might not be so necessary in those days as afterwards, he confesses his inability to prove either that Timothy and Titus were diocesan bishops; or that diocesan Episcopacy has an apostolic sanction. For if it were not, as a system of fixed charges, necessary *then*, the apostles did not then establish it. If they did not *then* establish it, they *never* established it at all; for it cannot be pretended that they left instructions for its introduction afterwards. And if it was not *then* instituted, we reject its claim; if not *then* necessary, we must have better authority than the prelates themselves to satisfy us that it has been necessary at any period since. Hoadly, therefore, with his *ifs* and *perhaps*, instead of silencing our objection, has confirmed it. We *drove* the nail, and my lord of Winchester has most obligingly *clenched* it. Dr. Hobart has our permission to draw it at his leisure.

We finish this long article with observing, that whatever may be the difficulty of Dr. Bowden, *we* can see prelates in England without going to Ephesus or Crete for spectacles: and that if no more of prelacy had prevailed in the one, than the scriptures show to have existed in the other, it had been infinitely better, at this day, for the most precious interests of Old England.

[*To be Continued.*]

☞ *The unavoidable delay of the present Number, and the press of other matter, oblige us to postpone the remaining Reviews.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

AFRICAN MISSION.

THE first efforts of the Society which were directed to the islands in the Pacific Ocean, excited both delight and surprise throughout the religious world. The encouragement which was at first given to them at Otaheite, persuaded them that they had made a wise selection of a place for missionary exertion. Subsequent events were discouraging, and the society determined against the relinquishment of their glorious object; turned their attention towards other parts of the heathenish world. *Africa*, from its immensity of extent, and facility of access, could not easily be overlooked.

The journals of Watts and Winterbottom, who had travelled into the Foulah country, had suggested the practicability of entering into that wild region. With this encouragement, the societies which had been formed in Scotland and England, agreed to send six persons, two from each society, to make the trial of an entrance into the interior. The wars which about the same time broke out among the Foulahs, prevented the accomplishment of their design, and confined the Missionaries to the colony of Sierra Leone, and its vicinity. The climate soon discovered itself to be injurious to their health, and in a short time the object of their mis-

sion was abandoned entirely; some of them died, and others returned to Britain*.

A memorial which had been published, suggesting the desirableness of South Africa as a missionary station, became now an object of consideration. The conquest of the Cape of Good Hope and its dependencies by the English, seemed to be a providence which might facilitate an entrance into the country. The success of the Moravians at Bavian's Kloof, was another encouragement. But the most powerful inducement was the opportunity of engaging men peculiarly fitted for misssionary labour in such a place as was contemplated†.

At the head of the missionaries to Africa, stands the name of JOHN THEODOSIUS VANDERKEMP—a man on whom the head of the church has been pleased to bestow much of that spirit which distinguished the first and the great Apostle of the Gentiles. We may see parts of their history which exhibit a resemblance not only in evangelical zeal, but also in the manner of their call to the knowledge of their Redeemer. We think it cannot be unacceptable to our readers, to find the history of the African mission prefaced by a short account of the life of Vanderkemp. We will present it in his own letters to the directors of the society, and in another written to the directors by the Rev. Mr. Brem, of Rotterdam. Mr. Brem's letter is written to one of the Directors, who had wished to receive some information concerning Vanderkemp, and is as follows:

"If it be true that where the best end is intended the best means should be employed; then, Sir, it seems to me that our great and adorable Lord

* *Trans. Miss. Soc.* Vol. 1. p. 323, 324. † *Do.* p. 324.

hath, by a special and signal providence, pointed you the way to obtain such a man, as, if I may express myself thus, appears created for your purpose. He is of a very respectable family. His father, my old and worthy friend, was formerly a minister in this city, and universally respected. His brother, Professor of Divinity at Leyden. There he began his studies, and some years after went to Edinburgh. His progress was so wonderful and remarkable, that they who are familiarly acquainted with him, and able to judge, look upon him as a most uncommon man, and one of the greatest of our age. He is perfectly skilled in all sciences and faculties, in philosophy, divinity, physic, the military art, &c. &c. He not only understands all the learned languages, but also all the modern European ones, even that of the Highlanders in Scotland. He is of a very healthy, strong constitution, hardened against all fatigues by a deliberate abstinence; a model of strict sobriety. In his conversation he shows not the least ostentation, and seems studiously to conceal the great endowments he possesses; humble, friendly, affable, and of the most agreeable address. When he left the University of Leyden he was infected with principles of the grossest infidelity, in which he was strengthened by persons of that stamp during his stay in England and Scotland. His first line was the army, in which, during sixteen years service, he rose to be Captain of Horse, and Lieutenant of the Dragoon Guards; and I am assured, had he pursued his profession, he would have risen to the first eminence, being as remarkable for courage, as for every other endowment. When he quitted the profession of arms, he went to Middleburgh, practising as a physician with great repute and esteem,

and remarkable for refusing to attend more than twelve patients at one time. He then quitted Middleburgh, and retired with his wife and only child to a house in the country, amusing himself with sailing in a boat with them on the river, where by a sudden storm the boat was overset, his wife and child drowned, and himself narrowly escaped. This seems to have been the period when he began to be shaken in his former principles of infidelity, and to have embraced the Christian system. On the Lord's day attending the ministry in the village, when the Sacrament of the Lord's Supper was administered, he got, as he told me, Christ revealed to his heart, and embraced him by faith as his Lord and Saviour for ever. Knowing the familiar acquaintance I had with his worthy father and brother, he came to me very unexpectedly, as I had not seen him for twenty or twenty-five years; and gave me a short narrative of his life and conduct, with the influence the religion of Jesus had now made upon him. Knowing his past infidel conduct, and that his worthy father had died of the grief which it occasioned, I kept myself a little reserved, desirous to see if his behaviour would correspond with his present profession; and from every information which I have obtained from my religious friends, it has been since such as I could wish. During the war with the French, a large hospital was erected in 1793 to 1795 in the neighbourhood of this city, and, being well known, not only in his military capacity, but chiefly for his great skill as a physician, he was appointed as the principal and chief director of that institution. While he was in this function, I often paid him a visit in the afternoon, and endeavoured narrowly to observe his conduct; but how surprised and asto-

nished was I to see, not only his regular and Christian behaviour, but also the singularly excellent management and direction of that extensive and difficult institution: all was subordinate to him; every one revered and loved him. The patients esteemed him as their father, and the servants obeyed as children. He greatly promoted religion among them; twice or thrice a week he procured a catechist for their instruction, and on the Lord's day they had regularly public worship. By the invasion of the French, this hospital was broken up, and since that time he retired to Dort, where he lives on his fortune—a silent and retired life, engaged in his extensive studies, and such a walk and conversation, as leaves no room to suspect, in the least, the sincerity of his principles. Glad am I to have had an occasion of observing his conduct at the head of that great hospital, which makes me bold to recommend him to you with all confidence. The offer of his services to the Missionary Society, cannot possibly proceed from any motives of worldly interest; for, if he had aimed at any thing of that kind, he had an open field in his native country, by the exercise of those qualifications with which Providence has so richly endowed him; and I am led to conclude, that a secret hand of the Lord is in it, moving his heart to take a step, which will be thought so strange, probably for the good of that society; for, among thousands, you will not find one so completely qualified to promote the ends of that laudable institution, which I pray the Lord abundantly to bless and prosper, and if I can be of any further use or service to you, you may freely command me in every respect, &c.

"*June* 10*th*, 1797.

"CORNELIUS BREM."

Such is the report and testimony of Mr. Brem, a man of the highest respectability, well acquainted with the subject he treats, and which was confirmed in every particular, by the correspondence with Dr. Vanderkemp himself.

The first impression made on his mind respecting his engaging in missionary labours, originated in an address from the Missionary Society, circulated in Germany, and put into the Doctor's hand by a Moravian brother from Hernhuth. Mention being therein made of the missionary sermons preached at the institution of the Society, as about to be translated into German, he felt a desire that they should have a Dutch translation also, and be circulated in Holland; for which end he procured a copy, and spoke to a printer on the subject of the publication. As he read, he was delighted and full of thanksgiving, and especially the words in one of the sermons, "Curse ye Meroz," &c. affected him, and made so strong an impression on his mind, that in his first letter to one of the Directors, he says:—"I "fell on my knees, and cried, 'Here I am, Lord Je- "sus, thou knowest I have no will of my own, since "I gave myself up unto thee, to be spent in thy ser- "vice, according to thy pleasure; prevent me only "from doing any thing in this great work in a car- "nal and self-sufficient spirit, and lead me in the "right way, if there be yet any way of wickedness "in me.' I felt my heart immediately directed to "communicate to you the ideas, which presented "themselves to my mind, and took up my pen for "that purpose. Allow me to say I am in a strait "betwixt two, having a desire to be sent, if it be "the will of God, by your means to the heathen; "or to abide in this country, endeavouring to serve "my Lord, in stirring up the too languid zeal of

" my countrymen to imitate your example in word
" and deed. And now, sir, I humbly request you,
" as devoted to the cause of our Lord, to favour me
" with your paternal advice, and to assist me in the
" execution of it, whatever that advice may be,
" which I hope will enable me to determine ac-
" cording to the will of God."

A letter containing such sentiments, at once commanded the whole attention of the society, and immediately a reply was sent, in which the directors required more time and information before they could give the requested advice, exhorted him to examine his own heart with diligence and prayer, and required a particular account of his conversion to the truth.

The following is his answer to one of the directors.

" *Dordrecht, May* 19, 1797.

" DEARLY BELOVED SIR,

" The tenth of this month I was favoured with your obliging letter, which breathes a fervent desire for promoting the interest of Christ's kingdom, guarded by a laudable circumspection in the choice of those whom the Society employs as instruments in the execution of their important plan.

" You say the Directors require time, and more particular information, before they can determine, or give me decisive counsel; of the prudence and propriety of which I am fully persuaded, and most desirous am I that every inquiry be made, and every answer, of which I am able, given to the questions you propose. In the mean time, Sir, you give me the noblest advice that can, in my present circumstances, be given, to think seriously of the deceitfulness of my heart, and the danger of being

influenced by pride, or any selfish motives, and to count the cost of a service that requires much meekness, patience, self-denial, courage, faith, &c. As to the deceitfulness of my heart, I am very conscious of it, and that it is more deceitful than I can know, and therefore, that trusting to its sincerity, would be to build upon a deceitful foundation. Nothing ought to be undertaken, but by faith in Jesus Christ, who will not suffer those to be deceived, who truly believe in and desire to follow him.

" With respect to pride and selfishness, it is true, those vices are deeply rooted in the corrupt frame of my heart, and are ready to defile every thought and action; but I think there is a criterion to be depended on, by which I may judge whether my desire to be subservient to the cause of Christ, originates in pride, or springs from the love of God, shed abroad in my heart by the Holy Ghost, in which case it will be augmented and increased in the same proportion with faith. The result of my inquiries is, that I have reason to conclude this impulse to serve the Lord, is of God, because I feel an actual readiness to go to the heathen, if he should call me to it; and on the contrary, an aversion to take any step in this matter, without his express command; and to this cause is to be ascribed my communication of the facts to your society in my last letter. When on the 5th of April, I asked the Lord Jesus what he would have me to do, I was led to write to the Society; and now, I am trusting that you will be enabled by him, to discern, and reveal to me the will of the Lord. I think your letter prepares the way for its discovery.

" Respecting my further deliberations, of which you ask, I can give no more exact description of

the present state of my mind, than in the words of Isaiah, vi. 8,—" I heard the voice of the Lord, " saying, whom shall I send, and who will go for " us? then said I, here am I, send me." This voice I heard after I sent my first letter; when reflecting on the difficulty of finding missionaries, and the duty of every Christian to offer his services to the Lord: but you will observe that hitherto I have no ground to make the following word mine, " and he said, Go." This signal he hath not yet given me.

" As to the qualities required for this important work, wisdom, meekness, &c. the consciousness of being deficient in this respect, does not much disturb me, for when I am weak, then I am strong; and can do all things through Christ strengthening me. Faithful is he that calleth, when *He* pleases to call; I hope he will enable me to obey his voice by faith in him, and this too must be the gift of his grace; and if I am by faith found in him, I shall find wisdom, patience, meekness, and whatever else I want; from hence you may easily conceive how I count the cost. Whenever we undertake to build a tower on our own plan, and presume to lay the foundation at our own cost, and in our own strength, we cannot expect that we shall finish the imaginary edifice; but if our tower rests on the foundation laid by Christ, at his cost, in his blood, we shall then find that neither the foundation nor the building costs us a farthing, as the materials for the building, and the expenses of the work will be furnished by the precious Founder himself.

" You desire to have an account of some particulars respecting the conversion of my soul to Christ.

" Christianity, to me, once appeared inconsistent with the dictates of reason—the Bible, a collection

of incoherent opinions, tales, and prejudices. As to the person of Christ, I looked at first upon him as a man of sense and learning, but who, by his opposition to the established ecclesiastical and political maxims of the Jews, became the object of their hate, and the victim of his own system. I often celebrated the memory of his death, by partaking of the Lord's supper; but some time after, reflecting that he termed himself the son of God, and pretended to do miracles, he lost all my former veneration!

"I then prayed that God would prepare me, by punishing my sins, for virtue and happiness, and I thanked him for every misfortune; but the first observation I made was, that though I was oftentimes severely chastised, it did not make me wiser or better. I therefore again prayed to God, that he would shew me, in every instance, the crime for which I was punished, that I might know and avoid it; but finding this vain, I feared that I should never perhaps be corrected in this life by punishment, still I hoped I might be delivered from moral evil after death in some kind of purgatory, by a severer punishment; yet reflecting that punishment had proved itself utterly ineffectual to produce even the lowest degree of virtue in my soul, I was constrained to acknowledge that my theory, though it seemed by *a priori* reasoning well grounded, was totally refuted by experience; and I concluded it was entirely out of the reach of my reason to discover the true road to virtue and happiness. I confessed this my impotence and blindness to God, and owned myself, as a blind man, who had lost his way, and waited in hope that some benevolent man would pass by, and lead him into the right way —Thus I waited upon God, that he would take me by the hand, and lead me in the way everlasting.

" I could not however, entirely get rid of the idea of being corrected by means of punishment, and I still looked on the doctrines of Christ's deity and atonement as useless and blasphemous, though I carefully kept this my opinion secret.

" Such was the state of my mind, when on the 27th June, 1791, sailing in a boat, with my wife and daughter, for amusement, suddenly a water-spout overtook us, and turning the boat in an instant upside down, we were sunk before we apprehended any danger. Both my dearest relations were drowned, and I was carried down by the stream above a mile, and must soon have infallibly been lost also, as from the violence of the storm no person could attempt to approach the wreck, and it was supposed we must all have perished together. But now the Lord stretched forth his hand to deliver me; a stronger vessel lying in the port of Dort, was by the storm rent from its moorings, and blown out of the port towards me, till the men on board thought they discovered a person floating on the side of the wreck, and rescued me from the jaws of death.

" I considered this terrible event as the severest punishment that could be inflicted on me; and saw the next day, as clear as the light, that it had no more power to correct me than all the former providences, and hence concluded my state to be desperate, and that God abandoned me as incurable by correction.

" The next Sunday I went to the church, where the Lord's Supper was to be administered, and though it seemed inconsistent with my principles to join in the praises of one, whom I still held to be an impostor, yet being ashamed to withdraw from the table, I placed myself among the communicants,

but in order to divert my thoughts from the object of the solemnity, I directed them to God nearly in this kind of meditation: 'My God, I could not acquiesce in thy dealings with me, nor submit to thy will, but now I can. I choose to be deprived of my wife and child because it is thy will; accept them from my hands: I trust entirely on thee.'

"At this moment these words were represented to my imagination, with an over-ruling authority, 'Do not trust them to God, but to me.' I started at the strange idea of not trusting to God, nor could I conceive the paradox. I felt myself, however, pressed by the irresistible force of the command to obey; and from this, (if I recollect well,) I looked upon the invisible and unknown speaker as a person, whose qualities far exceed every notion which I had hitherto entertained of my God, and it appeared clear to me, that it was the Lord Jesus who had thus addressed himself to me; to whom I replied, 'Jesus, my Lord, to thee I trust;' when it was asked again, if I now was satisfied that they were safe, and in good hands; I expressed my full persuasion of it. To this a reply was subjoined, if I really spoke truth, I certainly should have committed myself, together with them, to his care. Sensible and ashamed of my neglect, I instantly offered up myself and all that I had to him; and experienced, that the only religion acceptable to God was unreserved dependence upon Christ; here for a moment the matter rested, when I resumed in thought, 'Oh, my Jesus, if I trust only in thee, I must be obliged to adopt the Christian doctrine which I have many times examined, and seemed to find it a jargon of absurdities.' To this he answered, 'Examine it once more, and you will judge otherwise of my doctrine; and I will be with thee, and teach thee, that

the imputation of Adam's crime to his posterity, and the way by which I save my people is the same, but eat now this bread, and remember thy new master.'

"I would not say, that the very words you read here, were literally spoken to me, but only that I can in no other way convey to you a more exact account of the ideas which rapidly passed through my mind, whilst sitting at the Lord's table, and which seemed rather to be suggested in an obscure whisper, than in an audible voice.

"Immediately after this I fell into a kind of stupor from about ten o'clock till three in the afternoon; only on my way home from church I reflected for a moment on this wondrous event. Returning to my senses which seemed for a while suspended, and recalling by degrees what had happened, I suspected the whole to be mere imagination; but recollecting the command to 'examine the Christian doctrine once more, and I will teach thee,' I concluded, if the matter were not visionary, the truth of it would appear in the revision of the Christian system. I immediately sat down to make the trial, not knowing how to begin; but I remembered that I was directed to the imputation of *Adam's transgression*, and I saw thence a long series of new truths, proceeding from that principle in the form of Corollaries, and in a most easy course traced out the way by which a sinner, from being similar to the guilty and condemned Adam, is brought to the image of a righteous, holy, and glorified Redeemer, and so restored from sin and misery to virtue and happiness, without punishment, and as a child independent of reasoning. By free grace I learned how the justice of God is not only uninjured, but exalted, and placed in the strongest lustre, through justification by faith. I rose before I had seen the end

of the chain, and wrote down the most striking articles of what I had learned; assured that I had never before received any true notion of the doctrine of Jesus. The next morning, casting my eyes on the Bible, I concluded, that if this book was written by divine authority, perfect harmony ought to be found between its contents and the doctrine, of whose truth and divinity I was now convinced; I was at first reluctant to put it to the trial, but considering that it must be done, I resolved to read the apostolic epistles attentively, and was astonished to find the striking harmony of the three first chapters of the epistle to the Romans with my own notes. I soon observed, however, that *the riches of the divine treasure far exceeded the partial knowledge of Christ which was communicated to me.* I was, for instance, surprised that the doctrine of the Holy Ghost, of which Paul so explicitly treats, was wholly wanting in my elements. I revered now the scriptures of the everlasting God, and valued, as a gift of the highest importance, this source of all-saving knowledge.

" After this I made another trial, by comparing my gospel with the doctrine of those who had been taught in the school of Christ, and I was not a little comforted by our mutual faith. They all bare witness to the same truth, though often they mixed it with prejudices.

" These were the first steps by which it pleased God to turn me from darkness to light, in which I am compelled to admit that in many, nay, in all instances, my knowledge was very imperfect. Taken up with the love of Christ, I had little or no experience of the strugglings of unbelief, of the power of sin, of the assaults of Satan; the depth and extent of misery in which I was; of the guilt from

which I was delivered; of my natural enmity against God, and even of my own ignorance.

"But I pass to your question, relating to my views of the gospel. This is of such vast extent, that the present Letter would be insufficient to contain the answer. If the following general observations should not, as I suppose, answer the object of the Directors, I hope you will consider them as first openings of a correspondence in which you will please to point out the particular heads of the doctrines which they wish me more fully to explain.

"You will have observed, that when the Lord Jesus first revealed himself to me, he did not reason with me about truth or error, but attacked me like a warrior, and felled me to the ground by the force of his arm. He even displayed no more of the majesty of a benevolent king, than was necessary to compel me willingly to obey him. But as soon as I had submitted myself captive to my Conqueror, he assumed the character of a prophet, and I then observed, that the chief object of his doctrine was to demonstrate the justice of God both in condemning and saving the children of men. I was pleased to find it had been represented to Paul in the same light when he admired and adored. Because therein the justice or righteousness of God is revealed from the word of faith so evidently, that it excites faith and conviction in the hearer; but at the same time, I learned from my own case, that faith in Christ may be produced without an explicit view of the Christian system, only by representing Christ as the proper object of faith. Hence gospel preaching proves in the hand of the Spirit, the instrument of exciting faith as easily in the rudest barbarian as in the most learned Greek. As this master-piece of divine wisdom takes in a complete view

of God's dealings with mankind from the beginning of the creation to the end of the world, it would swell this letter to an enormous size to consider it fully, and I am forced to leave the subject unfinished.

" It is as impossible that the natural man (1 Cor. ii. 14.) should obey the gospel, as that a blind man should look on a watch and say what time of day it is. The equity of giving him the law of faith is founded on his natural pride which engages him to assert he is willing to obey the will of God : just as to a blind man, who asserted he could see, we should present the watch and bid him look on it to convince him of his blindness. Good works cannot be separated from faith, being nothing but *phænomena credentis qua talis*, as cold shivering in the phenomenon of an access of the ague ; hence the exercise of faith alone, and not the attempt of imitating the law of works, proves the mean of sanctification.

" And now, Sir, I hope I have fully answered the questions you proposed, and I pray that I may be enabled to wait still upon the Lord, constantly watching, that when he cometh and knocketh I may open to him immediately, and be ready to do whatever he commands.

" I thank you for your kind wishes, and hope you will pray for me that they may be granted me, as I pray for the Directors of your Society and you, Sir, that you may be led in that path, by which the glory of the kingdom of our Lord and Saviour Jesus Christ may be enlarged and spread over the whole earth. I remain, dearly beloved Sir,

" With feelings of sincere respect and love,

" Your obedient servant,

" JOHN THEODOSIUS VANDERKEMP."

[*To be continued.*]

The two following articles are from the PANOPLIST.

RUSSIA.

On the state of civilization of the Russian people in relation to religion and religious instruction. From letters written in March and April, 1806, by a well informed German who has long resided in Russia.

THE multitude among the Russians is, in regard to mental culture, in the lowest degree of degradation; the labourer, the peasant, the mechanic, the soldier, can neither read nor write. It would be too favourable if we calculated that one in a thousand of these classes could read. Catharine II. indeed, founded schools for the people in the several Metropolitan cities, where reading and writing are taught *gratis:* but very few participated in these advantages, and those only town people. In Moscow, (*Moskwa*, in the Russian orthography,) where the population is 400,000, these schools had only 1000 scholars. The scholastic establishments which have been instituted in this reign are not properly calculated for the lower classes; and probably not only this generation, but several succeeding generations will pass away ere the Russian peasant will be in such a situation, that ability to read will become necessary for his children.

The Greek church, however, has provided that her members shall not remain wholly unacqainted with the Bible. In the daily church service, which lasts many hours, besides the liturgies which are read, lectures are delivered on various parts of the Old and New Testament, especially on the psalms, the gospels, and epistles, so that these three divisions of holy writ are read through more than once in a year, and therefore the constant attendants at

church are sufficiently, and often astonishingly well acquainted with them. Nevertheless, the number of these constant attendants at church is but small. The church translation which has been introduced, is in the Sclavonian tongue, but not in the proper dialect of the country. On account of its so frequent use in the church service, this language is understood by most who attend church regularly, but not by all. A translation in the common dialect of the country is much to be desired. But this would not only meet with many difficulties on the part of the translator, in relation to the language itself, but still greater and more essential on the part of the lower classes of the people. The necessary revision of the many orthographical errors, in the MSS. used in the 17th century, which were so gross as completely to pervert the meaning, although their use had been appointed by the patriarch Nicon, occasioned, as is well known, a schism which issued in the sect of Separatists, called *Raskolniki*, (Schismatics,) or, as they call themselves, *Staroviertzy*, (old believers,) which to the present moment is troublesome to the church and to the state. To avoid such breaches in future, a law has been passed, by which no Bible or any part of a Bible, and especially no book used in the church, is allowed to be printed, except under the immediate inspection of the highest spiritual tribunal, the holy directing synod, and at their press; with ecclesiastical letters, in imitation of manuscript.

No Greek Bibles are found in Russia, because among a hundred clergymen not one understands Greek. The few Greek testaments which are used in some schools are procured from Leipzig. In the 16th century, a Russian Bible was printed in Poland, which however has never been acknowledg-

ed as canonical in that country. Copies of this work are now great rarities. In the middle of the 18th century, a superb edition of the Bible appeared in folio; of which a copy cost 5*l*. Towards the close of that century, two editions of it appeared at Kiew, (one in 3 octavo volumes, price 2*l*. another in 3 folio volumes.) These editions might amount to 5 or 6000 copies. Now, as it is supposed that Russia contains 40 millions of inhabitants, it may hence appear how scarce Bibles must be among them. Tracts of 100 wersts and more are known where a copy is considered as a rarity. In a peasant's family none is to be found; and very seldom in that of a nobleman or merchant. Even among the clergy there is a great want of this sacred book; and no desire is expressed to possess it. Those who cannot read, call themselves, and often with lamentation, blind. Others satisfy themselves with hearing the extracts from the Bible read daily, or on feast days. But in general, little religious inclination is found in Russia, owing to the total want of religious education. No one, from the noble to the peasant, receives any other religious instruction than the abovementioned hearing of the liturgy and lectures in the churches. And it would be very difficult to remove this inconvenience.

Ten years ago a very important religious society undertook the distribution of religious writings, and as they could not interfere with the books used in the church, they attempted to circulate edifying tracts *gratis*. But the society was suppressed, as suspected of political views. Besides these editions of the Bible, there are books of psalms, gospels, and epistles, in different editions, of all sizes, and at different and very low prices; intended chiefly for the use of the church. But those who desire it may pro-

vide themselves with Bibles, in Petersburg, Kiew, Moskwa, (although not at all times,) at regular fixed prices, from the book warehouses of the Synod. It is easiest to procure Psalm books, they being the most current.

Since the year 1766, German colonies have been established in the government of Saratow on the Wolga. There are thirteen Protestant parishes, at which are stationed Lutheran and Calvinistic ministers who have been sent from Germany and Switzerland. From the present high price of the necessaries of life, they have much difficulty to maintain their families. The *Unitas Fratrum* (Moravians) provide Bibles printed at Halle, for their establishment in Sarepta. They receive from Germany, yearly, 100 Bibles, as many Testaments, about 56 Psalters, together with 250 or 300 books of other kinds. They have no printing press, and the expense of printing in Moskwa, (which is the nearest printing place in the country,) or at Petersburg, is greater than that of procuring the books in Leipzig. The expense of paper and printing in the former places is very high; for example, an edition of the feast psalms of the Moravians published in Moskwa, of from 5 to 600 copies, cost in Sarepta, 18 to 20 roubles; each copy being two octavo leaves. Among the colonies on the Wolga, there are many Protestant families who have no Bible, but most have a New Testament. The great distance at which the German colonists are from their country, greatly increases the difficulty of procuring books of all kinds. The expenses of carriage, packages, commissions and tolls, double the original cost at Leipzig on each book. For example: a Bible printed in Halle, which costs in letter press 12 groschen, (18 pence) and as much for bind-

ing, costs, at the colonies on the Wolga, about 3 roubles, (a rouble about 2s. 6d.) and from 3 to 20 copies according to the binding; which will only be of common leather, coloured, black, or marbled, with red edges; but in black cordovan, with gold edges and lettered, the same Bible in large octavo costs 5 roubles: and if bound in Sarepta, still more; therefore, they are generally ordered bound. The Moravians in Sarepta have made many attempts to spread the Christian religion among the neighbouring Calmucks; but hitherto without much effect. A translation has likewise been made of several extracts from the Bible into the Calmuck language, which has not been printed.

The empire of Russia is so extensive that many things may be true of some parts, which cannot properly be applied to others. Near the great towns, for instance, a love of reading may prevail by very much more than it did twenty years ago, yet letters and books may not have reached the county districts.—Can the Bible Society assist? [*Panorama.*

ITALY.

Cardinal Cassoni, Secretary of State to his holiness the Pope, has published the following note:

"Rome, Feb. 2, 1808.

"His holiness, Pius VII. being unable to conform to all the demands made on him by the French government, and to the extent required of him, as it is contrary to his sacred duties, and the dictates of his conscience; and being thus compelled to submit to the disastrous consequences which have been threatened, and to the military occupation of his capital, in case he should not submit to such demands:

" Yielding, therefore, in all humility of heart, to the inscrutible determinations of the Most High, he places his cause in the hands of the Almighty, and being unwilling to fail in the essential obligations of guaranteeing the rights of his sovereignty, he has commanded us to protest, and formally protests in his own name, as well as in that of his successors, against any occupation whatever of his dominions, being desirous that the rights of the holy chair should remain, now and henceforward, uninjured and untouched. As the Vicar on earth of that God of Peace who taught, by his divine example, humility and patience, he has no doubt but his beloved subjects, who have given him so many repeated proofs of obedience and attachment, will make it their peculiar study to preserve peace and tranquillity, private as well as public, which his holiness exhorts, and expressly commands; and that far from committing any excesses, they will rather respect the individuals of a nation, from whom, during his journey and stay in Paris, he received so many flattering testimonies of devotion and regard."

☞ The name of blasphemy is still retained. That arrogance which prompts the Pope to style himself " the Vicar of God," is receiving its punishment. Who does not perceive, in the foregoing note, the humiliation of Antichrist? Long has the world seen him as the " man of sin :" he is yet to be seen as " the son of perdition." When the angel shall proclaim, *Babylon is fallen!* let the church of God be ready to respond, *Alleluia!* *Ed.*

DOMESTIC.

On Tuesday, the 5th of April, the *New-York Missionary Society* held their annual meeting at No. 10, Garden-street when the Directors presented the following

REPORT.

PRESERVED by the goodness of Divine Providence to witness another meeting of the Society, the Directors cordially unite with their brethren in expressing to the Supreme Disposer of all events, the grateful feelings of their hearts, for that internal national tranquillity which enables them, while wars and confusion are desolating a considerable portion of the Christian world, to prosecute plans for the propagation of the glorious gospel of the Redeemer, without interruption and without restraint.

The brethren of the Society at their last annual meeting, were not apprised of the critical state of their mission among the Tuscaroras. Apprehensive that the address of Mr. Holmes, and the influence he had acquired by a long residence, would be exerted to wrest out of their hands a mission, which, by the blessing of the Lord, had been productive of happy effects on the minds of many individuals in this hitherto savage tribe; the Directors, from motives of duty, both to their constituents and to the Indians, had prevailed upon the Reverend Jedidiah Chapman, of Geneva, to visit the Tuscarora nation, to know their state, to preach the gospel among them, and to confirm their attachment to the society.

He was received by the Indians with great kindness, preached the gospel of the Lord Jesus without

molestation, and forwarded to the Directors a friendly address signed by the first sachem Sacharissa, and by Cusick. But in his intercourse with Mr. Holmes, Mr. Chapman made heavy complaints of rude and unbecoming treatment: and his statement was fully confirmed by a letter from the Rev. Oliver Ayer, who, at Mr. Chapman's request, had accompanied him to the Tuscarora village. Mr. Chapman in his letter to the Directors, earnestly recommended the removal of Mr. Holmes: a measure, which the conduct of the latter had for some time rendered highly expedient, and which the impressions and observations of the former on the spot proved to be absolutely necessary.

Application was immediately made to Mr. Chapman to undertake a mission to the Tuscaroras, in order to supersede Mr. Holmes, who in the apprehensions of the Directors, which were afterwards fully realized, was now bending all his force to fix the minds of the Tuscaroras in his interest, to render them subservient to his views, and to secure to himself another patronage.

This application proved ineffectual. The only terms on which Mr. Chapman's consent could be obtained, were: that a comfortable residence should be provided for himself and family, and that Mr. Holmes should be removed from his station. The former of these objects, by extraordinary exertions, might have been accomplished; the latter was not in the power of the Directors. That they might not however be wanting in their endeavours to preserve a mission which they had cherished with so much pleasure, and prosecuted at so great an expense, they returned an answer to the talk of Sacharissa and Cusick, calculated to confirm their attachment to the Society, and particularly

exhorting Cusick whose faithful labours for the spiritual benefit of his countrymen have often merited and received the applause of the Directors, to employ all his efforts to preserve the nation steadfast to their engagements. Cusick's first answer was dubious and obscure; the second betrayed evident symptoms of defection from the interests of the Society, and of alienation from the principles respecting baptism, to which he had hitherto adhered. The Directors could no longer tamely submit to support a missionary who had neglected to visit, and introduce among the remoter Indian nations, the gospel of the Lord Jesus, a service originally proposed by himself, and voluntarily and cheerfully undertaken; who, contrary to his engagements, made use of the advantages he possessed to warp the minds of the Tuscaroras from those principles respecting baptism, which some of them had previously embraced, and to which they had generally declared their adherence; which the Directors conceived to be part of the system of divine truth; and on which is founded one of the most important privileges granted to believers by their heavenly father.

They therefore lost no time in dismissing Mr. Holmes from their service; more especially as they had reason to believe, that while receiving support from this society, he had been taking measures to establish himself in connexion with another body of Christians from whom he expected immediate and cordial support.

He had indeed been paving the way for this measure, which he perhaps both expected and desired, by a voluminous correspondence, instituted some time before with the President, replete with ill-natured and unmerited invectives against the conduct

of the Directors, and particularly levelled at some of the most useful and influential members of the Board.

Although his intercourse with Mr. Holmes had evidently changed or perverted the sentiments of Cusick on the subject of baptism, and on the nature and foundation of a Christian church; the Directors were unwilling to lose the benefit of his services as interpreter, and his influence as a man, and as a Christian; and were not without hope that the Tuscarora nation, agreeably to the universal practice of the savage tribes, would still be reluctant to renounce their covenant with the society. They therefore again applied to Cusick, and requested a determination of the nation in council, whether they would relinquish their covenant and adhere to Mr. Holmes, or abide by their engagements with the society, and submit to part with Mr. Holmes.

Finding by Cusick's answer to this last application, that the nation had not convened a council, nor formed any determination on the subject; entertaining no hope, from their dilatory mode of proceeding, of their coming to any conclusion within a reasonable time; and sensible that there was no expectation of accomplishing the object by the intervention of Cusick, who, in company with the second sachem, was on the eve of departing for North Carolina, on business of the nation; the Directors determined to take decisive measures, to prevail upon the Tuscaroras to make their election between Mr. Holmes and the Society. They have accordingly engaged the Reverend Andrew Gray, of Sparta district, in the county of Ontario, to visit the Tuscaroras, to ascertain their sentiments, and make report to the Board.

This measure was adopted, as had already been

observed, from a knowledge of the respect paid by the Indians to their covenants, and that the infraction of a voluntary treaty, in their view, carries with it the stain of infamy. The perseverance of the Directors, therefore, in this instance, was a measure of necessity. The honour of religion was at stake. Besides, under the opprobrium of a violation of their engagements with one nation, they could never hope to succeed with another.

Whatever be the issue of this attempt, we have the consolation to observe, that the work of the Lord on the hearts of a considerable number among the Tuscaroras, has amply compensated for the trouble and expense the mission has occasioned from its commencement to this time.

Mr. Gray is directed to employ only mild and conciliatory means for effecting the views of the Directors, and if necessary, to yield up the field to Mr. Holmes with meekness and resignation; in humble hope that, though in a different channel, the nation will still participate in the blessings of the gospel of peace, under the direction of our brethren the Baptists.

Should not Mr. Gray meet with a favourable reception among the Tuscaroras, he is directed to turn his attention to some other nation; and we humbly trust that the great Shepherd of the sheep will render his efforts effectual to the salvation of many souls.

The Directors have at length obtained an act of incorporation, but in many respects not conformable to their wishes; and therefore in the present circumstances, they cannot venture to recommend it to be adopted by the Society.

From Paul Cuffee we have nothing to communicate, having heard nothing from him, since the last

annual meeting. We have no doubt, however, that this omission has arisen from his extreme diffidence and modesty, and not from inattention, or want of repect.

From the London Missionary Society a letter has been received, in answer to one from this Board, accompanied by a report from the Directors of that very respectable body, dated May 14, 1807, and some other printed papers relative to missions; and containing polite acknowledgments for some little civilities shown to two of their missionaries who have been detained here in consequence of occurrences in the East-Indies, the place to which the labours of these gentlemen were directed, which, at the same time, presented insuperable obstacles to the design of their mission.

The funds of the Society, though still small, have received some relief from the payment of their draught on the Netherland Missionary Society, for the amount of monies expended on their behalf.

The temporal and spiritual privileges we enjoy, the blessings we participate, the hopes we entertain, the eternal enjoyments in prospect beyond the grave, the darkness and misery of the poor heathen on our frontiers, furnish arguments irresistible to all that love the Lord Jesus in sincerity and truth, heartily to unite in the propagation of the glorious gospel among these benighted savages, and to bestow a portion of that substance, with the stewardship of which the Lord has entrusted them, for the promotion of his glory on the earth. This spirit has hitherto actuated the members of this Society, and a considerable portion of the Christian community at large: and the increase of the same spirit is the subject of our ardent prayer at the throne of grace.

While the interest of the Redeemer's kingdom is prosecuted at an immense expense in Europe, Asia, and Africa; in some places with promising appearances, in others with great and unexampled success; in all, with a zeal and ardour which no difficulties can obstruct, or any opposition discourage; let the unparalleled advantages we enjoy excite a more abundant solicitude to diffuse the blessings of the gospel through every quarter of our happy country. This field is left for us. Let us remember, that to whom much is given, of them much will be required. Let not disappointments dishearten us: through trials and troubles we must inherit the promise. Let us catch a spark of emulation from the fire that glows in those heroic bosoms, which, through burning deserts, under almost every privation, and at the hazard of life itself, are earnestly labouring to disseminate the knowledge of the Lord Jesus, among some of the most brutish and insensible of the human race.

The fields are white to the harvest; but the labourers are few, and the means of supporting them small: it is both our duty and privilege to prepare labourers, and to sharpen the sickle, that the wheat may be reaped, the sheaves collected, and the produce deposited in the garner of the Lord.

The annexed account of the Treasurer, will point out the receipts and disbursements for the year past, and the present state of the treasury.

By order of the Board,

P. WILSON, Secretary.

New-York, April 4th, 1808.

Dr. The New-York Missionary Society in account current with Divie Bethune, Treasurer.

1807, April 15.	To paid Cusick's dft.	$45 00
May 7.	—— Dr. Wilson for Mr. Chapman, . . .	100 ..
July 27.	—— Paul Cuffee's salary.	20 ..
Sept. 17.	—— Cusick's dft. to Ludlow, ...	90 ..
Oct. 2.	—— Ditto, dft.	45 ..
10.	—— Dr. Wilson for postages, ...	6 74
Nov. 7.	—— E. Hill for salary, ...	120 ..
...	—— Hopkins and Seymour, ...	19 ..
12.	—— Cuffee's salary, ...	20 ..
Dec. 16.	—— Rev. Mr. Holmes in full, p. Dr. Wilson,	131 88
1808, Feb. 9.	—— Cuffee's salary, ...	20 ..
20.	—— Cusick's dft. in full for services, . . .	37 50
Mar 31.	To four post notes of $50 each, delivered Dr. Wilson, for Rev. Andrew Gray, .	200 ..
April 4.	To balance due the Society this day, and carried to new account, ...	1914 53
		2769 65

Cr. The New-York Missionary Society in account current with Divie Bethune, Treasurer.

1807, April 2.	By balance due, per acc. current rendered, .	1409 18
6.	— Dues collected by D. B.	72 50
10.	— Collection after annual sermon, ...	309 88
Aug. 22.	— Received for Bill on the Netherland Society gs. 1342, a 38 cents, ...	509 96
1808, Jan. 14.	— Dividend on Insurance Shares, ...	172 50
March 22.	— Collection at Dr. Milledoler's Church, . .	100 13
24.	— Dues collected by John Rose, ...	116 ..
April 2.	— Ditto by Do $82 50, less Com. $10. . .	72 50
...	— Mrs. Graham's and my own subscription, .	7 ..
		2769 65
April 4.	By Balance due the Society this day, brought down, ...	1914 53

Errors excepted, DIVIE BETHUNE, *Treasurer.*

New-York, April 4th, 1808.

WE the subscribers, appointed a Committee to audit the Treasurer's account, have done so ; and found it right and accurate ; the balance due to the Society being nineteen hundred and fourteen dollars and fifty-three cents ; there are also fifteen New-York Insurance shares, the property of this Society.

ROBERT GOSMAN,
JOHN MILLS, } *Committee.*

New-York, April 4th, 1808.

Officers and other Directors for the present year.

OFFICERS.

REV. DR. JOHN RODGERS, President.
REV. DR. J. LIVINGSTON, Vice-President.
MR. DIVIE BETHUNE, Treasurer.
DR. PETER WILSON, Secretary.
DR. THOMAS BOYD, Clerk.

Other Directors.

REV. DR. Mc KNIGHT,
REV. DR. MASON,
REV. DR. ABEEL,
REV. DR. MILLER,
REV. DR. MILLEDOLER,
REV. ROBERT FORREST,
JOHN MILLS, ESQ.
ANTHONY POST, ESQ.
MR. ROBERT GOSMAN,
MR. JOHN STOUTENBERGH,
MR. HENRY RANKIN,
DR. ABRAHAM BROWER.

THE

CHRISTIAN's MAGAZINE.

FOR THE CHRISTIAN's MAGAZINE.

Brief Historical Sketches of the Reformed Dutch Church, in the United States.

(Continued from Vol. II. p. 14.)

In this critical and alarming situation of the church, it pleased God, by unexpected means, to bring relief, and to open brighter prospects. It had been for some time the opinion of the best judges, that if a reconciliation between the contending parties were accomplished, the basis of it should be laid in *Holland.* But the difficulty of transmitting unexceptionable information to *Europe*, and of negociating at such a distance, rendered any interposition on the part of the mother church, at once of difficult execution, and doubtful effects. A happy train of circumstances, however, soon led the way for attaining this desirable object.

In the month of May, 1766, Mr. *John H. Livingston*, then a young man, went from *New-York* to *Holland*, to prosecute his theological studies in the Dutch universities. He had witnessed the un-

happy dissentions and violence which had for some time divided and distracted the church of which he was a member; and was deeply affected with the melancholy prospect of its extinction. He therefore resolved to improve the opportunity which his residence in *Holland* might afford, to do something towards establishing a union which appeared so essential to the existence of this important portion of the reformed interest in America.

On the one hand, it was confidently believed, that the *Conferentie* party would cheerfully yield to any reasonable recommendation from the mother church; and that the *Cœtus* would be willingly reconciled on terms which should accord with their own principles. On the other hand, there was every reason to suppose, that the ministers of *Amsterdam* were in a great measure uninformed respecting the progress of society in *America*, and the real situation of the churches in this country; and that they needed only a candid and impartial explanation of facts, to prompt them to accede to such a plan of peace and union as would be generally acceptable. At the same time, it was foreseen, that no plan could be free from certain difficulties; to surmount which, great prudence, patience, and perseverance, were indispensable.

Mr. *Livingston*, during a residence of four years at the university of *Utrecht*, carefully improved the acquaintance and friendship which he formed with the principal ministers in the church of *Holland*, to explain the situation of the Dutch church in *America;* to show the propriety and necessity of admitting them to ordain their own ministers, and to manage their ecclesiastical concerns, independently of foreign authority or interposition; and to conciliate the minds of those venerable men towards

the establishment of Classes and Synods in this country. In these overtures he was successful. The favourable sentiments and dispositions which he had anticipated, were fully realized. The ministers of *Amsterdam*, in particular, with whom he especially conferred on this subject, gave the most unequivocal proofs of candour, piety, and zeal for the interests of the Redeemer's kingdom; and accordingly acceded, without hesitation, to some general principles, which had for their object the accommodation of ecclesiastical differences in *America*.

Foreseeing that it would be troublesome, and involve the proceedings and correspondence in unnecessary embarrassment, to deal with the Synod of *North-Holland*, which was composed of many Classes; it was judged expedient to prevail upon the Synod, to constitute the Classis of *Amsterdam* a permanent committee, invested with full powers to transact, and finally determine, without further instructions, every thing relating to the churches in *America*. To gain this essential point, Mr. *Livingston* waited upon the Synod, which, in the year 1769, sat in the city of *Edam*, in *North-Holland*; and, by proper communications with the leading members, procured, without the least opposition, the appointment of the Classis of *Amsterdam*, with the ample plenipotentiary powers above stated, for conducting and adjusting the interesting concerns of the American churches.

This step concluded all that could *then* be done on that side of the Atlantic. The ministers of *Amsterdam* were prepared to take suitable measures, and to acquiesce in the plan which Mr. *Livingston* had suggested, and which they had reason to expect would, in due time, be officially laid before

them. It only now remained to propose the plan, in a prudent manner, to the churches in *America*, and obtain their concurrence: and in exertions to accomplish this last important object, the members of the Classis engaged to co-operate, by their public letters, as well as by their private correspondence, with the leaders of the *Conferentie* party.

Mr. *Livingston*, (now the Rev. Doctor *Livingston*,) having completed his theological studies, and been ordained to the work of the gospel ministry, returned from *Holland* in the year 1770, in compliance with a call from the Dutch church in the city of *New-York*. Upon his return, he found the churches throughout the colonies of *New-York* and *New-Jersey*, nearly in the same situation in which he had left them. The heat and turbulence of party spirit had in some measure subsided; but the fixed opposition of the parties, and the strength of their attachment to the respective principles and designs with which they commenced their struggle, remained undiminished.

It was judged prudent to unfold, at first, only the outlines of the pacific plan which had been formed; and to pave the way gradually for a more full and formal communication. These preliminary steps met with such a reception, as gave ample encouragement to proceed; and opened very flattering prospects of ultimate success. In the year 1771, Dr. *Livingston* proposed to the Consistory of *New-York*, which, from its situation, and the neutral character it had uniformly sustained, had great influence with all the churches, to send circular letters, inviting all the ministers in connexion with the Dutch church, with each an elder, and also an elder from each of those congregations which were vacant, to meet in general convention at *New-York*,

for the express purpose of healing the divisions, and forming a plan of union and general peace. The Consistory readily acquiesced; and letters were immediately dispatched.

In the month of October, 1771, on the day proposed in the letters of invitation, nearly all the ministers of both parties, and elders from almost all the congregations*, appeared at *New-York*. Men

* The Convention was composed of the following members:

From	MINISTERS.	ELDERS.
Poughkeepsie and *Fishkill*,	*Isaac Rysdyck*,	*Richard Snedeker.*
English neighbourhood,	*Gerrit Leydekker*,	*Michael Moor.*
King's County, *Long-Island*,	*Johannes Caspar Rubell*,	*Englebert Lott.*
	Ulpianus Van Sinderin,	*J. Rappalje.*
New-Brunswick,	*John Leydt*,	*Hendrick Fischer.*
Hackensack,	*Warmuldus Kuypers*,	*G. De Murray.*
Kaats'-kill & Cocksackie,	*Joh. Schunema.*	
Bergen & Staten-Island,	*William Jackson*,	*Abraham Sikkels.*
Pompton,	*Hermannus Meyer.*	
Marbletown & Mombachus,	*Dirck Romeyn*,	*L. Pawling.*
Millstone and *New-Shannock*,	*Joh. M. Van Harlingen*,	*Jacobus Van Arsdalen.*
Gravesende and *Haerlem*,	*Martinus Schoonmaker*,	*John Sikkels.*
Hackensack & Schralenburg,	*Johannes Henry Goetschius*,	*Pieter Zabriskie* and *D. Herring.*
Paramus,	*Benjamin Van Der Linden*,	*Stephen Zabriske.*
Raritan,	*Jacobus R. Hardenbergh*,	*Cornelius Van Der Meulen.*
Tappan,	*Samuel Ver Breyck*,	*Rulof Van Houten.*
Albany,	*Eilardus Westerlo*,	*H. Gansevoort.*
New-York,	*Lambertus De Ronde*,	*Jacobus Van Santen.*
	Archibald Laidlie,	*Isaac Roosevelt.*
	John Livingston,	*C. Sebring* and *E. Byvanck.*
Achquachkenong,	*David Morinus*,	*G. Tingens.*
Freehold and *Middletown*,	*Cornelius Du Bois*,	*A. Zipkens.*
Kingston,		*Jacobus Eltinge* and *Adrian Wynkoop.*
Haerlem,		*Adolph Meyer.*

who had been in the habit of opposing each other for many years, seemed now desirous to forget and forgive past injuries; and the hearts of a divided people were evidently more prepared for reconciliation than ever before. The convention was opened and conducted with a pacific temper, and an evangelical spirit; and the issue was in a high degree propitious and happy for the Dutch churches.

The first business of the convention was to appoint a large and respectable committee to digest and prepare a plan of union and church government. This committee consisted of six ministers and six elders, viz. to represent the *neutral* * churches of *New-York* and *Albany*, Dr. *Livingston* and Dr. *Westerlo*†, ministers, and Messrs. *Isaac Roosevelt* and *H. Gansevoort*, elders; to represent the *Cœtus* churches, Dr. *Hardenburgh*‡ and Mr. *Ver Breyk*,

* By *neutral* churches is meant those which, in the violent contest between the *Cœtus* and *Conferentie* parties, had not fully taken side with either. There were several respectable churches in this situation.

† Dr. *Eilardus Westerlo* was a native of *Holland*. He had just finished his studies in the university of *Groningen*, when a call from the Dutch church in *Albany* was put into his hands, which he accepted, and came to *America* in 1760. He was a man of strong mind, of eminent piety, and of great erudition, especially in *theology*, his favourite study, and in *oriental literature*. He was highly popular and useful as a preacher; and lived in great honour and esteem with his brethren in the ministry, and with the churches in general, until his removal by death, in the year 1790.

‡ Dr. *Hardenburgh* was an American. Although he had not been favoured with the same advantages in the early part of his education, which some of his contemporaries enjoyed; yet, with a powerful mind, and habits of persevering application, he made such progress in knowledge, that he was justly esteemed a great divine. He was ordained by the *Cœtus*, and was the most distinguished and able supporter of that party. His piety was ardent; his labours indefatigable; and his ministry greatly blessed. He was the first president of *Queen's College*, and died in that office, at *Brunswick*, in 1792, universally lamented.

ministers, with *Hendrick Fischer* and *Pieter Zabriskie*, elders; and to represent the *Conferentie* churches, Mr. *Rysdyck* and Mr. *De Ronde*, ministers, with Mr. *J. Van Santen* and *R. Snedeker*, elders. When this committee convened, to attend to the object of its appointment, the plan which Dr. *Livingston* had brought from *Holland*, and which had received the provisional concurrence of the ministers in that country, was now, for the first time, produced by him, and submitted to the committee.

This plan had a respect to *three* objects, viz.—The internal arrangement and government of the churches; the healing of the differences which had so long broken and divided them, and restoring peace and union among them; and the conducting a correspondence with the mother church in *Holland*. After a deliberate examination of the plan, in all its parts, by the committee, it was, with some small additions, but no essential alterations, adopted, and reported to the convention. By the convention it was again examined, discussed, and agreed to, without a single dissenting voice.

Before a final vote of ratification, it was judged proper that the whole plan, together with all the proceedings had thereon, should be transmitted to the Classis of *Amsterdam*, for the approbation of that body. This was accordingly done: and the convention agreed to meet again in the month of October, in the next year, in expectation that an answer from *Holland* might, by that time, he laid before them.

This expectation was realized. The plan being well understood beforehand by the ministers of *Amsterdam*, and known to be acceptable to them, their official concurrence, as had been anticipat-

ed by its friends, was easily and readily obtained. An answer from the Classis, communicating their full approbation of the plan of union, and expressing their fervent prayers for the prosperity of the church in *America*, was received at the expected time, and laid before the convention which again assembled in the city of *New-York*, agreeably to adjournment, in October, 1772. Every obstacle being now removed, the complete and final ratification of the plan followed of course. And it was, with the greatest cordiality, joy, and gratitude, signed by every member of the convention.

Thus, after a conflict which had lasted for many years, and which threatened the existence of the Reformed Dutch church in *America*, peace and confidence were restored. Ministers who had been long separated, came together on terms of fraternal cordiality. Societies which had been long torn by dissentions, were again blessed with harmony and union. Order and respectability succeeded to confusion and threatened ruin. A new and auspicious æra commenced.

Short as the present sketch is, it is but justice to record the names of those gentlemen who were most distinguished as the friends and promoters of this happy union. The most eminent of these were, Doctors *Laidlie* and *Livingston*, of *New-York;* Dr. *Westerlo*, of *Albany;* Dr. *Romeyn* *,

* Dr. *Romeyn* was a native of *Hackensack*, in *New-Jersey*, and received his education at *Princeton* College. He was a pious and learned man, and a judicious and acceptable preacher. After labouring in the ministry in several places to which he was successively called, he, in the year 1784, accepted an invitation from the church in *Schenectady*, in the pastoral charge of which he continued until his death. In the year 1797, when two additional professors of theology were appointed, Dr. *Romeyn* was, by the General Synod, invested with that important office, which he

of *Schenectady;* Dr. *Hardenbergh* and Mr. *Leydt* *, of *New-Brunswick;* Mr. *Ver Breyck*, of *Tappan;* ——— and Mr. *Rysdyck*, of *Poughkeepsie.* The last named gentleman, though a decided and warm friend of the *Conferentie* party, yet, on the first intimation of the plan of union, expressed his hearty concurrence, and was very active and useful in promoting its adoption.

(To be continued.)

filled with reputation, until a paralytic stroke disabled him gradually from attending to public duties, and at length closed his useful life in the month of April, 1804.

* The Rev. *John Leydt* was active in promoting the independence of the Dutch church in *America.* He published several very respectable pamphlets on the subject, which were answered by the Rev. Mr. *Ritzema*, of *New-York.*

PROPHECY.

Prophecy is said, by one who was himself a prophet, to be *a light shining in a dark place.* And as the prophetic Scriptures delineate general outlines of the plan of providence with a special regard to the church of God; we may not suppose either that the present portentous period is unnoticed, or that its *signs* cannot be so far discovered as to confirm her faith, and, in some things at least, point out her duty. Such an impression certainly exists in the minds of many, and has produced an ardent study of the prophets. This is all right: and, if rightly managed, will conduct to the most valuable results.

But we must neither be surprised nor discouraged if what has happened frequently before, should happen again, viz. that men, sanguine, uninstructed, and of small reach of thought, should run themselves into wild and hurtful conclusions. No interpreter needs a sounder head, a larger compass of knowledge, and more patient study, than the interpreter of the prophets. One of his first and most essential requisites is an acquaintance with the SCHEME *of prophecy, as a* GREAT WHOLE. On this subject, the very learned and discriminating bishop Hurd has done himself much honour, and the "sons of the prophets," much good service, in his twelve discourses introductory to the study of the prophecies. The excellence of the matter, and seasonableness of the discussion, will, we flatter ourselves, obtain the approbation of our intelligent readers, and supersede the necessity of an apology, for the number of our pages which they are about to occupy. We insert, entire, those discourses which relate to prophecy *generally*. The first is intitled,

FALSE IDEAS OF PROPHECY.

2 PETER, i. 21.

Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

THE argument from prophecy, in support of the Christian revelation, would be thought more conclusive, at least would be more distinctly apprehended, if men could be kept from mixing their own prejudices and preconceptions with it.

The general question may be expressed thus—"Whether the predictions in the Old and New "Testament do not appear to have been so far, and "in such sense, fulfilled, as to afford a reasonable "conviction, that they *came not*, as the text speaks, "*by the will of man, but from the Spirit of God.*"

In examining this question, the predictions themselves cannot be too diligently studied, or too cautiously applied: But, while this work is carrying on, we are still to suppose, and should not for a moment forget, that they *may* be, what they manifestly claim to be, of divine suggestion; I mean, we are to admit, not the truth indeed, but the possibility, of such suggestion, till we can fairly make it appear that they are of human contrivance only.

It will not be denied, that the tenour of Scripture, as well as the text, clearly asserts the divine original and direction of the prophecies. A just reasoner on the subject will, therefore, proceed on this supposition, and only try whether it be well founded. He will consider, whether the construction of the prophecies, and the application of them, be such as may accord to those pretensions; and will not argue against them on other principles, which they do not admit or suppose. All this is plainly nothing more than what may be expected from a fair inquirer, and what the rules of good reasoning exact from him.

The use of this conduct would be, To prevent, or set aside, all those fancies and imaginations which too frequently mislead inquirers into the evidence of prophecy; which fill their minds with needless perplexities, and disgrace their books with frivolous and impertinent disquisitions. And, because I take it to be of principal moment, that this *use* be perfectly seen and understood, I shall, *first*, apply myself to justify and explain it.

It is true that *prophecy*, in the very idea of that term, at least, in the scriptural idea of it, implies the divine agency; and that, exerted not merely in giving the faculty itself, but in directing all its operations.

Yet I know not how it is that, when men address themselves to the study of the prophetic scriptures, they are apt to let this so necessary idea slip out of their minds; and to discourse upon them just as they would or might do, on the supposition that the prophet was left at liberty to dispense this gift, in all respects, as he should think proper. No wonder then, that they should misconceive of its character, and entertain very different notions about the exercise of this power from what the Scriptures give them of it. Nay, it is no wonder that they should even treat the subject with some scorn, while they judge of it by the rule of human prudence, and not of divine wisdom: for, though they would readily own themselves incapable of pronouncing on the secret counsels of God, if prophecy, in its whole administration, be regarded as proceeding merely from him; yet, from their knowledge of human nature, they would think, and with some reason, they were well able to conceive how the spirit of prophecy would be administered, if man had the disposal of this spirit committed to him.

Now it happens, as I said, (by an inexcusable perverseness, or inattention, indeed, yet in fact it so happens,) that, to the consideration of the argument from prophecy, as applied to the proof of the Christian religion, many inquirers bring with them this strange and fatal prejudice; and then their reasonings, or rather conjectures, on the SUBJECT, the END, and the DISPENSATION of prophecy, are only such as this prejudice may be expected to inspire.

I. Judging for ourselves, and by the light of human investigation only, there might be some ground for supposing, that, if it should please God at any time to confer the gift of prophecy on his favoured servants, they would be solely or chiefly commissioned to unfold the future fortunes of the most conspicuous states and kingdoms in the world: that so divine a power would embrace, as its peculiar object, the counsels and enterprises, the successes and triumphs, of the most illustrious nations; those especially, which should rise to the summit of empire by generous plans of policy, and by the efforts of public virtue; of *free states*, in a word, such as we know to have flourished in the happier ages of Greece, and such as we still contemplate with admiration in the vast and awful fabric of Consular Rome. This we might think a fit object for the prophetic spirit to present to us; as corresponding in some degree to the sublime character of a prophet; and as most worthy, in our conceptions, of the divine attention and regard.

But how are we surprised to find that this astonishing power, the most signal gift of heaven to mankind, hath, in its immediate application at least, respected, many times, obscure individuals, whose names and memory are only preserved in one barbarous chronicle, hath been chiefly employed, and, as we are ready to express it, thrown away on one single state, or rather family: inconsiderable in the extent of its power or territory; sequestered from the rest of the nations, and hardly known among them*; with some mention, per-

* Thus Celsus represents the Jews—μηδὲν πώποτε ἀξιόλογον πράξαντας, ἔτ' ἐν λογῳ, ἔδ' ἐν ἀριθμῷ αὐτὸς πότε γεγενημένους. ORIG. contra CELS. l. iv. p. 181. *ed. Spenc. Cantab.* 1677. And in p. 175, he represents it as the highest absurdity in such *reptiles* to

haps, of greater things, but incidentally touched, as it may seem, and as they chanced to have some connexion with the interests of this sordid people!

Was this a stage, on which it might be expected that the God of Heaven would condescend to display the wonders of his prescience; when He kept aloof, as it were, from more august theatres, and would scarcely vouchsafe to have the skirts of his glory seen by the nobler and more distinguished nations of the world?

Such questions as these are sometimes asked. But they are surely asked by those who consider the prophets as acting wholly on human views and motives; and not as over-ruled in all their predictions by *the Spirit of God.* For it is natural enough for vain man, if left to himself in the exercise of the prophetic power, to turn his view towards such objects as appear to him great, in preference to others; and to estimate that greatness by the lustre of fame in which they shine out to the observation of mankind. But a moment's reflection may show the probability, the possibility at least, that *God's thoughts are not as our thoughts;* and that, if the prophet's foresight be under the divine influence, there may be reason enough to direct it towards such scenes and objects as we might be apt to undervalue or overlook. It is even very conceivable, that, if God be the dispenser of prophecy, and not man, all that seems great and illustrious in hu-

pretend that their insignificant concerns were the objects of divine prediction, and that the supreme Governor of the world, who had so many greater things upon his hands, should be only solicitous, as it were, to keep up a perpetual intercourse with them. See the whole passage, which the philosopher seems to have taken a pleasure to work up with much oratorical amplification.—Julian, too, was much pleased with this foolish objection.

man affairs may to his all-judging eye appear small and contemptible*; and, on the other hand, what we account as nothing, may, for infinite reasons, unknown to us but so far as he is pleased to discover them, be of that importance as to merit the attention of all his prophets from the foundation of the world.

It is evident, then, that to reason in this manner on the subject of divine prophecy, is to suffer ourselves to be misled by a poor and vulgar prejudice; and to forget, what we should ever have present to us, the claim of God's prophets to speak, not as themselves *will*, but as they are *moved by his Spirit.*

II. The END, or ultimate purpose, of prophetic illumination, is another point, on which many persons are apt to entertain strange fancies, and to frame unwarrantable conclusions, when they give themselves leave to argue on the low supposition before mentioned.

1. It is then hastily surmised that the scriptural prophecies, if any such be acknowledged, could only be designed, like the pagan oracles, to sooth the impatient mind under its anxiety about future events; to signify beforehand to states or individuals engaged in high or hazardous undertakings, what the issue of them would be, that so they might suit their conduct to the information of the prophet, and either pursue their purpose with vigour, or expect their impending fate with resignation. For what other or worthier end, will some say, can heaven propose to itself by these extraordinary communications, than to prepare and qualify such

* *Behold, the nations are as a drop of a bucket, and are counted as the dust of the balance.* Isaiah xl. 15.

events as it decrees to bring to pass; to animate desponding virtue, on the one hand, or to relieve predestined misery, on the other; to adapt itself, in short, to our necessities by a clear discovery of its will in those many intricate situations which perplex human prudence, elude human foresight, and, but for this previous admonition, would bear too hard on the natural force, or infirmity, of the human mind? Some such idea as this was plainly entertained by those of the pagan philosophers who concluded, *from the existence of a divine power, that there must needs be such a thing as divination**. They thought the attributes of their gods, if any such there were, concerned in giving some notice of futurity to mankind.

2. Others, again, encouraged in this conjectural ingenuity by partial views of scripture, came to persuade themselves that prophecy is an act of *special grace and favour*, not to this or that state, or individuals, indiscriminately, as either may seem to stand in need of it; but to one peculiar and chosen people, who, on some account or other, had merited this extraordinary distinction.

Self-love seems to have suggested this idea to the ancient and modern Jews; and many others, I doubt, are ready enough to suppose with them, that prophecy, under the Mosaic dispensation, had no other reasonable use or end.

3. Lastly, there are those who erect their thoughts to nobler contemplations, and conclude that this intercourse between heaven and earth can only be carried on with the sublime view of preserving an awful sense of providence in an impious and careless world.

* Si dii sunt, est divinatio.

Vanity, or superstition, may they say, has suggested to particular men, or to societies of men, that their personal or civil concerns are of moment enough to be the subject of divine prophecies, vouchsafed merely for their own proper relief or satisfaction. But nothing less than the maintenance of God's supreme authority over his moral creation could be an object worthy of his interposing in the affairs of men, in so remarkable a manner. To keep alive in their minds a prevailing sense of their dependance upon him is, then, the ultimate end of prophecy: and what more suitable (will they perhaps add, when warmed with this moral enthusiasm,) to the best ideas we can form of divine wisdom, than that this celestial light should be afforded to such ages or nations as are most in want of that great and salutary principle?

There is reason to believe, that many of the ancient speculatists reasoned thus on the subject of divination. For, as they argued *from the existence of their gods, to the necessity of divination;* so, again, they turned the argument the other way, *and, from the reality of divination, inferred the existence and providence of their gods**. In drawing the *former* conclusion, they showed themselves to be in the system of those who maintain, that the end of prophecy is *the instruction of men in their civil or personal concerns:* when they drew the *latter*, they seemed to espouse the more enlarged sentiments of such as make the end of prophecy to be, *The instruction of men in the general concerns of religion.*

I omit other instances that might be given; and concern myself no further with these, than just to observe from them, That the foundation of all

* Si divinatio sit, dii sunt.

such systems is laid in the prejudices of their respective patrons; conjecturing rather what *use* might be made of this faculty, and to what purpose men, according to their different views or capacities, would probably apply it, than regarding it, with due reverence, as directed by the spirit of God. For then they would see, that not one of those ends, nor any other of human conjecture, could be safely relied upon, as being that of prophetic inspiration. Not that all these ends need be rejected as manifestly unworthy of the divine intention; perhaps each of them, in a certain sense, and with some proper limitation, might without impiety be conceived to enter it. But neither could it be presumed, if none of those ends could have been pointed out, that therefore there was no reasonable end of divine prophecy; nor could it with modesty be affirmed that the noblest of these ends was certainly that, which the wisdom of God proposed chiefly and ultimately to accomplish by it, unless the information had been given by himself.

III. But this folly of commenting on prophecy by the false lights of the imagination is never more conspicuous, than when the DISPENSATION of this gift, I mean the *mode* of its conveyance, comes to exercise the curiosity of presumptuous men.

" If it be true, will some say, that the Supreme Being hath at any time condescended to enlighten human ignorance by a discovery of future events, these divine notices, whatever the *end* or *subject* of them might be, must have been given in terms so precise, and so clearly predictive of the events to which they are applied, that no doubt could remain either about the interpretation or completion of them.

On the contrary, these pretended prophecies are expressed so ambiguously or obscurely, are so involved in metaphor and darkened by hieroglyphics, that no clear and certain sense can be affixed to them; and the sagacity of a second prophet seems wanting, to explain the meaning of the first.

Then, again, when we come to verify these predictions by the light of history, the correspondence is so slight many times, and so indeterminate, that none but an easy faith can assure itself, that they have, in a proper sense, been fulfilled. At the least, there is always room for some degree of suspense and hesitation: either the accomplishment fails in some particulars, or other events might be pointed out to which the prophecy equally corresponds; so that the result is, a want of that entire and perfect conviction, which prophecy, no doubt, was intended to give, and, when fulfilled, must supply*.

Indeed, continue these inquirers, if our prophecies have been derived from no higher an original than that of Pagan oracles, we might well enough have supposed them to be of this stamp. When men had nothing to trust to, in their predictions, but their own ingenuity, they did well to deal in equivocal or enigmatic expression, and might leave it to chance, or to the passions of their votaries, to find an application for their random conjectures. But when the prophet is, what he assumes to be, an

* These objections were long since urged by Celsus, who speaks of the Jewish and Christian oracles, as *fanatical, uncertain, and obscure*, l. vii. p. 338.—ἄγνωστα, καὶ πάροιστρα καὶ πάνηφάδηλα· ὧν τὸ μὲν γνῶμά ἀδείς ἂν ἔχων νῶν εὑρεῖν δύναιτο, ἀσαφῆ γὰρ καὶ τὸ μηδέν.—as *applicable to other subjects besides those to which they were referred*—τὰς εἰς τὰ περὶ τούτου ἀναφερομένας προφητείας δύνασθαι καὶ ἄλλοις ἐφαρμόζειν πράγμασι. l. i. p. 39.—nay, *as much more applicable to others than to Jesus*—μυρίοις ἄλλοις ἐφαρμοσθῆναι δύνασθαι πολὺ πιθανώτερον τὰ προφητικὰ ἢ τῷ Ἰησοῦ. l. ii. p. 78.

interpreter of heaven, he may surely afford to speak plainly, and to deliver nothing to us but what shall appear, with the fullest evidence, to be accomplished in the event."

The invidious comparison, here made, between Scriptural prophecies and Pagan oracles, will be considered in its place. To the general principle, assumed by these inquirers, *That divine prophecy must be delivered with the utmost clearness and perspicuity, and fulfilled with irresistible evidence*, it may be sufficient to reply, as before: That, though these inquirers use the words, *divine prophecy*, they manifestly argue on the supposition of its human original, or at least application. In this latter case, indeed, it is likely enough that the prophet, for his own credit, or for what he might fancy to be the sole end of prophecy, might choose, if he were intrusted with the knowledge of future events, to predict them with all possible clearness, and in such sort that obstinacy itself must see and admit the completion of them: but then, on the *former* supposition, that the prophet was only the minister and instrument of the divine counsels, in the high office committed to him, they will do well to answer, at their leisure, the following questions.

"How do they know in what manner, and with what circumstances, it was fit for divine wisdom to dispense a knowledge of futurity to mankind? How can they previously determine the degree of evidence with which a prediction must be either given or fulfilled? What assurance have they, that no reasonable ends could be served by prophecies, expressed with some obscurity, and accomplished in a sense much below what may seem necessary to unavoidable conviction? Can they even pretend, on any clear principles of reason, that very important

ends, perhaps the most important, may not be answered by that mode of conveyance which appears to them so exceptionable? Can they, in a word, determine before-hand, I do not say with certainty, but with any colour of probability, what *must* be the character of divine prophecy, when they know not the reason, most undoubtedly not *all* the reasons, why it is given, and have even no right to demand that it should be given at all?"

Till these, and other questions of the like sort, be pertinently answered, it must be in vain to censure the ways of providence as not corresponding to our imperfect and short-sighted views.

So much for that *capital* prejudice taken from the supposed obscurity of the scriptural prophecies. Of *smaller* scruples and difficulties on this head, there is no end.

Men may ask, for instance, why the instruments employed in conveying these celestial notices to mankind are frequently so mean and inconsiderable? The subject of a prediction is the downfall of some mighty state, or the fortune of its governors. Why then is this important revelation intrusted to an obscure priest or sordid peasant, in preference to the great persons more immediately concerned in it*?

Again; some momentous events have been signified in dreams: why not to persons awake, and in the full possession of their best faculties†?

And then, of those dreams, why are they some-

* Utrum tandem, per deos atque homines, magis verisimile est, *vesanum remigem*, aut aliquem nostrûm, qui ibi tum eramus, *me*, *Catonem*, *Varronem*, *Coponium* ipsum, concilia deorum immortalium perspicere potuisse? *Cic. Div.* l. ii. c. 55.

† Illud etiam requiro, cur, si deus ista visa nobis providendi causa dat, non *vigilantibus* potius dat quam *dormientibus?* l. ii. c. 61.

times sent to one man, and the interpretation of them reserved for another*?

Why—But I have done with these frivolous interrogatories; which, though pressed with all the advantage of Cicero's rhetoric, have really no force against *Pagan divination;* and therefore surely none against *Scriptural prophecy;* I mean in the opinion of those who respect it least.

In truth, they who put these questions (arguing, as they must do, on the supposition that prophecy is divinely inspired) cannot excuse their presumption, even to themselves; and they to whom such questions are proposed, will not, if they be wise, so much as attempt to resolve them. For they have the nature of arguments addressed not only to the *ignorance*, as we say, of the disputant, but to an ignorance clearly *invincible* by all the powers of human reason. Now, to arguments of this sort—*I know not*†—is the answer of good sense, as well as of modesty, and, to a just reasoner, more satifactory by far than any solution whatever of the difficulty proposed‡.

Not that reason is to be wholly silenced on the argument of prophecy; for then every species of imposture would be ready to flow in upon us. The

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* Jam verò quid opus est *circuitione et amfractu*, ut sit utendum interpretibus somniorum, potiùs quàm *directo?* Ibid.

† Οὐχ' οἶδ'· ἐφ' οἷς γὰρ μὴ φρονῶ, οὐγᾰ̃ν φιλῶ.

Soph. Œdip. Tyran. ver. 577.

‡ Quod est enim criminis genus, aut rei esse alicujus ignarum, aut ipsum, quod nescias, sine aliquâ profiteri dissimulatione nescire? aut uter magis videtur irrisione esse dignissimus vobis, qui sibi scientiam nullam tenebrosæ rei alicujus assumit, an ille, qui retur se ex se appertissimè scire id, quod humanam transiliat notionem, et quod sit cæcis obscuritatibus involutum? *Arnobius, adv. Gen.* l. ii.

use, we should make both of that faculty, and of these preliminary considerations on the *subject*, the *end*, and the *dispensation* of prophecy, is, briefly, this,—To inquire, whether *any* prophecies have been given—in what sense they are reasonably to be interpreted—and how far, and whether in any proper sense, they have been fulfilled:—to examine them, in a word, by their own claims, and on the footing of their own pretensions; that is, to argue on the supposition that they *may* be divine, till they can be evidently shown to be otherwise.

This is clearly to act suitably to our own faculties; to keep within the sphere of our duty; and to reap the proper benefit, whatever it be, of a sober inquiry into the authority, and character, and accomplishment, of the prophetic scriptures.

All the rest is idle cavil, and miserable presumption; equally repugnant to the clearest dictates of right reason, and to that respect which every serious man will think due to the subject, and to himself.

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. VII.

Uses.

THE *second* way in which the mixed character of the visible church contributes directly to her prosperity, is by *increasing her numbers.*

The gospel is the great means of turning men *from darkness to light, and from the power of Satan unto God.* For this purpose it is necessary that they and it should meet. *How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher*?* Whatever brings sinners within the reach of the means of salvation, and places them under the "joyful sound," puts them into the way in which alone they have a right to expect the pardoning and the renewing mercy of their God. Let it, then, be considered, how many members of the external church have remained for years in their habit of decent but unprofitable attendance upon the public worship of God, and have at last been arrested by his grace, and *made heirs according to the hope of*

* Rom. x. 14.

eternal life. "Their number," it may be objected, "is smaller than we suppose; and forms too inconsiderable a portion of the saved to have any weight in the argument."

We believe this, upon the whole, to be true. It was long ago observed, and the observation ought to sink down into the hearts of both the old and young professor, that where the gospel is enjoyed in its purity, it is the ordinary method of providence to call sinners into the fellowship of Jesus Christ in the *days of their youth.* Among those who have enjoyed from their childhood the benefit of religious instruction, of holy example, of sound and faithful ministrations, the instances of conversion after middle life, are, for the most part, extremely rare. Let the aged Christian run over, in his mind, such of these instances as have come within his own knowledge, and we shall be much deceived if his list be not very short. Yet small as is their *relative* number, their amount, absolutely taken, is not contemptible. But had a power of judging the state of the soul before God, from other than external evidence, been the rule of admission into his church, who can doubt that the rejection of these members would have banished the most of them from his sanctuary altogether, and left them to perish in their iniquity. It is vain to reply that "*the Lord knoweth them that are his,* and will take care that none of them be lost." He *does* know them: he *will* take care that none of them be lost; but he will reveal his knowledge and exercise his care, by the intervention of means: and the admission of members into his church upon external evidence *only*, appears, from the nature of the thing, and is proved by the event, to be one of his means.

The operation, however, of this cause of her increase, is not confined to the persons of late converts: nor would our argument be much affected, were they still fewer, or were there none at all. Thousands, who *have the form of godliness without the power*, and who die as they live, *in the gall of bitterness and the bond of iniquity*, are heads of families. By their authority and example, children, apprentices, servants, who, otherwise, would rove unrestrained like *the wild asses colt*, are kept from much gross and open wickedness: they learn to respect the sabbath day; they come under Christian instruction; they attend the institutions of public worship; to multitudes of them God blesses his own ordinances for their eternal life. And thus, while the parent or the master dies in his sin, the child, the apprentice, or the servant, led by his own hand to the religious precept and the house of prayer, becomes an *heir of God, and a fellow heir with Christ in glory*. Nay, individuals without families, are often the unconscious instruments of salvation to others. No human being is so poor as not to have an acquaintance. We know it to be a principle in human nature, that men love to draw their friends into connexions with which they themselves are pleased. It is a necessary effect of man's social character; and is no where more regular and extensive than in his religious associations. Many causes beside, and without, conversion from sin to God, render men zealous in promoting the credit and prosperity of their respective churches. The prejudice of birth, the force of habit, the preference of judgment, attachment to a particular minister or circle of friends, engage much warm and active patronage to ecclesiastical bodies. One companion brings another; that one a third; and thus, by a

most complicated system of individual action and re-action, great multitudes are assembled in the house of God, who otherwise would never cross its threshold. Sometimes a person, induced by the persuasion of another to hear a certain preacher, or occupy a seat in a certain church, has been awakened to a sense of eternal things; has been "translated into the kingdom of God's dear Son;" and "sealed up by the holy spirit of promise, unto the day of redemption," when his persuader has remained unmoved, or even thrown away his profession, and turned an open reprobate.

Withdraw, then, all the families of nominal Christians, and all their acquaintances whom they allure to the public ordinances—withdraw the acquaintances of single men and women, especially those in younger life, and after you have made the deduction, look at your places of worship! Whole rows of seats which were filled with persons of decent, respectful, and even serious deportment, are empty. The greater part of those from whom converts were to be drawn to replace dying believers, and perpetuate the knowledge of Jesus and the resurrection, is gone. The church has lost one of her chief holds upon the world: she has closed up a wide door of her own access to unbelievers; and has actually banished them, by hundreds, from the mercy-seat.

There is an exception to this reasoning too obvious and plausible to pass unnoticed.

"Facts appear to be against us. Who composed the audiences of the apostles? Who flocked to the sound of the evangelical trumpet, at the blessed reformation from popery? What is, at this day, the most successful method of crowding the churches, even with those who do not so much

as profess to be religious? Is it not the plain and undisguised declaration of that very gospel which, it is said, the people will not hear without the help of hypocrites to bring them. If you want to empty a place of worship, court your Christians in name only; let nothing be done to shock their prejudices or alarm their pride. If you want to fill a place of worship, *know nothing* in your ministrations *but Jesus Christ, and him crucified.*"

A mistake is never so imposing as when it misapplies undoubted truths. We admit all the facts here stated, but cannot see how they invalidate our reasoning. Because they have occurred in the history of the church, so conducted as not to exclude the secret deceiver. Her character has always been mixed. The pretensions of some men to purify her in such a manner as to admit only genuine converts, are vanity and wind. They never did, they never can, it is impossible, in the nature of things, they ever should, act upon other than external evidence, if they act upon evidence at all. Could a method be devised of distinguishing the *real* from the *apparent* Christian, not only would it cease to be the Lord's prerogative "to know them that are his;" but the whole complexion and character of his church would be altered. She would be *another church altogether from what he has made her.* And since he has adapted the tenour of his providence, and the influences of his grace, to her *actual constitution*, it is idle to imagine that the course of events which is connected with her *present* constitution, would attend her under a constitution *essentially different.* The church, framed as some good men would have her, not only never existed, but, for aught they can show, would be utterly unfit for this world of ours; and would utterly fail of accom-

plishing her ends. Nor can they assign any tolerable reason for a belief that of all the effects which *now* flow from the dispensation of the gospel, a *single one* would be produced upon a change of the system.

An advantage, therefore, and not a small one, of the mixed condition of the church is, that it collects within her pale, and introduces to her ordinances, multitudes who otherwise would remain "without," but, now, "shall be heirs of salvation."

A *third* benefit directly arising from the mixed condition of the church, is *protection.*

In times of affliction, the witnesses for truth are often more, and in the times of prosperity fewer, than they are supposed to be. Could the line be accurately drawn between sound and unsound professors, the former would frequently find themselves in a very small minority. Such a disclosure would not only dispirit their minds and repress their exertions, but subject them to taunt, to insult, and to oppression. We must bear in remembrance that the "world which lieth in wickedness," never wants the inclination to persecute them who are "chosen out of it." The *computed* number of Christians serves to check that inclination; and it is often checked so effectually that its existence is denied; and Christians themselves are half persuaded, that the world is less hostile to them and their master than in the days of primitive peril. But could they be distinctly pointed out, this erring charity of theirs would get its rebuke in their ruin. The fire would feed upon their flesh, and scaffolds stream with their blood, at the instance, and by the agency, of many who now treat them with civility and respect. Set them up as a mark, by exposing their weakness, and nothing short of a perpetual

miracle would hinder " the men of the earth" from exterminating them at a stroke, and, with them, the church of the living God.

But as the case stands, his overruling providence uses the nominal, for a shield to the real, Christian. Apparent believers occupy a middle ground between the church of the redeemed and the world which knows not God. Belonging in pretence to the one, and in fact to the other, they interpose a medium between the two, which often prevents a destructive contact. The malice of the persecutor sleeps, and his arm is idle, from the difficulty of selecting his victim and pointing his blow. Were he to strike at random, he would smite those whom he wishes to spare, and miss those whom he wishes to smite. Thus there is a secret, and silent, but real and effective, alliance between unconverted men in the church and out of it, which the controlling hand of God makes to subserve the safety and comfort of his own people.

Such are some of the ends, " holy, just, and good," which we, circumscribed as is our knowledge of the ways of God, can perceive to be accomplished by the mixed condition of his church. That there are no others most worthy of his wisdom, though infinitely above the reach of ours, nothing but inebriating folly will dare to pronounce. What ultimate relations his church may have to his universal kingdom, it were impertinent, if not profane, so much as to conjecture. Suffice it, that while every step of our progress enjoins sobriety of thought; restrains the indiscretion of zeal; and rebukes the spirit of intrusive ignorance; enough is discovered to remove the modest scruple, and satisfy the reverential inquiry.

In a preceding part of this discussion, we contracted an engagement which we shall here fulfil.

To our doctrine which unequivocally admits that the visible church is so constituted as to contain a mixture of good men and bad, without any means of distinguishing, precisely, the one from the other; and which maintains that the infants of parents, or a parent, professing godliness, are, by the fact of their birth, members of the church, and intitled to the sacramental seal of their relation, it is objected, that "we debase and prostitute the sacraments; that we necessarily give the seal of spiritual blessings to multitudes who have not and never shall have, "any inheritance in the kingdom of Christ and of God"—that by such an application we not only put a seal to a blank, which is mere mockery; but call upon the God of Truth to certify a lie, which is yet worse than mockery—that it is peculiarly absurd to administer to infants an ordinance coupled by the scriptures with faith in Christ, which infants are confessedly incapable of exercising."

This is specious, and well calculated to gain the popular ear. In reasoning, as in other things, it is commonly much easier to get into a difficulty than to get out of it. Objections to any fixed order are always at hand, because its operation is always felt: but answers to those objections are not so ready, because the reasons of the order cease to be observed, as time is always removing them further from our knowledge. On this account it frequently requires more sense and search to refute one cavil, than to propose twenty. From the same cause minds which feel the force of the cavil, are, in thousands of instances, unable to comprehend the refutation, even though it be mathematically correct. Hence shrewd, but petty sophism, and warm but cloudy declamation, against the visible church, make a quick impression, and exert a last-

ing influence, upon the weak, the illiterate, and the vain; while the reply to them can hardly hope to succeed, except among those who are capable of thinking; and among whom their progress is small, their proselytes few, and their dominion tottering.

In the present case there appears to have been, and to be, a peculiar infatuation. It has been demonstrated over and over, that the common, which are the strongest, objections to the doctrine of a visible church catholic, in so far, at least, as it embraces the administration of the sacraments, apply with equal force to the system of their advocates; to an appointment unquestionably divine; and to the scriptural declarations concerning eternal life.

1. To the system of their advocates.

For if the baptising of infants who possibly may not, and, in many instances, certainly do not, prove to be true Christians, is chargeable with nullity and mockery; then the baptising of adults who possibly may not, and, in many instances, certainly do not, prove to be true Christians, is equally a nullity and a mockery: And therefore, unless we can know who shall be the heirs of salvation, and restrict the sacraments accordingly, their administration must always be involved in the charge of nullity and mockery. The opponents of infant baptism are so pinched by this retortion of their argument, that they endeavour to disembarrass themselves by adopting the *reality* of Christian experience, that is, the *discovery* of a man's gracious state, as their principle of admission to sacramental privilege. The subterfuge will not avail them. They must found their discovery either on special revelation, or upon other evidence. To the former they cannot pretend; and the latter they must derive from one of two sources: either the fruits

of grace in a man's life, which must be certified by others, and are *external evidence;* or the account which he himself gives of his own conversion. This to himself is *internal*, but the moment he mentions it to others, it becomes *testimony*, and like the former, it is *external* evidence.

Is, then, the judgment of his examiners liable to mistake? If not, how did they become infallible? And, as the reality of a gracious state is the reason of their admitting a man into their communion, it must for ever remain a sufficient reason for retaining him: for those with whom we now contend, hold the doctrine of the perseverance of the saints. How, then, can they ever justify the exclusion of any of their members? For as the possession of grace is the ground of his admission, nothing but the want of it can be a ground of his expulsion. Thus, in every case of excommunication, they stand self-convicted of having mistaken a man's character either when they took him in, or when they cast him out. From this alternative they have no escape but an acknowledgment that they were either faithless in the first instance, or tyrannical in the second. In so far, therefore, as they have ever had in their communion, members, who, when "weighed in the balances, were found wanting," it is impossible not to perceive that they are in the very same predicament with those whom they reproach as lax and carnal, that in the same proportion their own sacraments are nullities and mockeries; and that their blow at the advocates of the one visible church, recoils, with all its force, upon their own heads.

2. Their objections to our doctrine, are equally conclusive against an appointment unquestionably divine: we mean the ordinance of *circumcision.*

We must repeat, that as circumcision is expressly declared to be a "seal of the righteousness of faith;" and as it was applied by God's own commandment to infants eight days old, if the baptism of infants who know nothing of believing in Christ, is nullity and mockery; an absurd and foolish ceremony: *then*, the circumcision of infants who knew nothing of that righteousness of faith which it sealed, was also a nullity and a mockery; was also an absurd and foolish ceremony; and the divine commandment which enjoined it, a foolish and an absurd commandment.

3. These same objections are applicable to the scriptural doctrine of eternal life. "*He that* BELIEVETH and is BAPTIZED, shall be *saved*," quotes the Anabaptist. We continue the quotation: "*But he that* BELIEVETH NOT, *shall be* DAMNED*.

His argument is this:
Faith is required in order to baptism:
But infants cannot exercise faith:
Therefore, infants cannot be baptised.

We turn his argument thus:
Faith is required in order to salvation:
But infants cannot exercise faith:
Therefore, infants cannot be saved.

And so this famous syllogism begins with shutting out our children from the church of God; and ends with consigning all of them who die in infancy to the damnation of hell†!

* Mark xvi. 16.

† We do not say that the opposers of infant baptism hold such an opinion. Their most distinguished writers disown and repel it. But we say, that it necessarily results from their requiring faith, in *all* cases, as a qualification for baptism. They

We are quite weary and almost ashamed of repeating answers so trite as those which we are compelled to repeat, against still more trite objections; but it is of importance to show that the heaviest stroke which the enemies of our doctrine level at us, is levelled, with equal strength, at themselves, their bible, and their God.

These remarks belong to that sort of argument which is called *argumentum ad hominem:* that is, an argument drawn from a man's own principles against himself. Its use is, not so much to prove the truth, as to disprove errour: not to show that our own cause is good; but that our adversary's reasoning is bad; by showing that his weapon cannot pierce us but at the expense of transfixing himself: so that if he prevail against us, he will, in the moment of his victory, meet his own death on the point of his own sword.

We owe our readers more. We owe a decision on the merits of the case. Which we shall attempt by pointing out the true use of the sacramental seal.

We observed, in an early part of the discussion, that the difficulty which produces objections like those we have been exposing, is created by erroneous notions of the church of God; by confounding visible members with his elect; and his covenant to the church with his covenant of grace in Christ Jesus; and that a proper application of this distinction will remove the difficulty*.

do not follow out their own position. They stop short at the point which suits their system. We take it up where they leave it, and conduct it to its direct and inevitable conclusion. Therefore, though we do not charge the *men* with maintaining that those who die in infancy, perish; yet we charge this consequence upon their *argument:* For it certainly proves this, or it proves nothing at all.

* *Chris. Mag.* vol. I. p. 399.

The sacramental seal has appropriate relations to these covenants respectively: and thus we distinguish them.

1. It has visible relations to the visible church. Particularly,

(1.) It certifies, that the covenant of her God to her abides, and secures to her the perpetual enjoyment of her covenanted privileges.

(2.) It certifies, that the righteousness of faith and the salvation connected with it, are dispensed in the church; and that there, and there alone, they are to be expected and sought.

(3.) It certifies, that the church is under the consecration of the redeemer's blood; has an unceasing interest in his mediation; and access in her public character, and in the acts of direct worship, to "the holiest of all."

(4.) It certifies, that the covenanted seed shall never be extinct; but that "a seed shall serve the Lord Jesus, and shall be accounted to him for a generation, so long as the sun and the moon endure."

(5.) It certifies, that in the ordinary course of his providence, God will cause his saving mercy to run in the channel of his people's families.

(6.) It certifies, that the individual sealed is himself a link in the great chain for transmitting down, from generation to generation, the knowledge and execution of God's plan of grace.

(7.) It certifies, that the individual sealed has a right to the prayers, the instruction, the protection, and the discipline of the house of God.

(8.) In the baptism of infants, it certifies, that even *they* need the purification of that blood "which cleanses from all sin;" and that it *can be applied* to them for their salvation. So that infant baptism is a visible testimony, incorporated with

the ordinances of God's worship, both to the guilt and depravity of our nature independently on actual transgression, and to the only remedy through our Lord Jesus Christ. If you reject it, you throw away the *only ordinance* which *directly* asserts the principle upon which the whole fabric of redemption is built, viz. that we are *by nature children of wrath.*

These are great and important uses of the sacramental seal; intimately connected with the faith, hope, and consolation of the church; and yet distinct and separate from an individual's interest in the salvation of God. Whatever shall become of him, they are grand, and solemn, and tender truths to which he is the instrument of perpetuating a testimony. Should he afterwards be a reproach, instead of an ornament, to the gospel; should he be "abominable, and disobedient, and to every good work reprobate," he shall perish indeed; but his perdition shall not affect the testimony given in his person, by the sacramental seal, to those blessed truths and privileges which we have enumerated. That testimony, that *sealed* testimony, is absolute; it is perfectly independent upon his spiritual state; and is precisely the same, whether he be "appointed to wrath, or to obtain salvation by our Lord Jesus Christ."

2. The sacramental seal has a special relation to the church invisible, and to the spiritual mercies of the covenant of grace.

Union with Christ; acceptance in his merits; participation of his Spirit; the fellowship of his death, of the power of his resurrection, of his everlasting love, and an interest in all the blessings of his purchase, the sacraments do certainly represent and seal. These glorious objects always have been,

and still are, in the most lively and affecting manner, exhibited to, and perceived by, the faith of believers; and their personal interest therein is at times certified to their consciences by "that holy spirit of promise whereby they are sealed to the day of redemption." But all this is peculiar to the household of faith. It presupposes their interest in Christ; it is over and above the *general* uses which we just now specified; and is a secret between the omniscient God and the happy recipient.

The reader now sees, that the attestation of the sacramental seal is to be limited and extended by the *state of the receiver.* If he be only a member of the visible church, and merely within the bond of the external covenant, it certifies *in* him and *to* him whatever appertains to him in that relation, and nothing more. But if he be a member of the church invisible also, and interested in the saving benefits of the covenant of grace; it goes further, and certifies whatever appertains to him in *that* relation.

With the help of this obvious distinction we remove difficulties which are otherwise extremely perplexing; reconcile expressions otherwise irreconcileable; show the futility of objections founded on the want of grace in the individual sealed; and demonstrate, as we promised, "*that the seal of God's covenant does, in every instance, certify absolute truth; whether it be applied to a believer or an unbeliever; to the elect or the reprobate.*"

PROFESSOR FRANCK'S ORPHAN-HOUSE.

Our first number contained a short treatise of the "Christian's life of Faith," written by Professor FRANKEN, or FRANCK, founder of the celebrated Orphan-house at *Halle*, in Germany. We think our readers cannot but be gratified with a view of the power of this grace in the Professor himself, with regard to that interesting establishment. Such a view is furnished by the subjoined narrative which we have taken from the preface to a translation of a volume published by the Professor, under the title of "*Christ the Sum and Substance of all the Holy Scriptures in the Old and New Testament.*"

"I HAVE observed," says the author of the preface, "I have observed in the lives of holy men, that though they have all the virtues in some certain degree, yet commonly each of them excels in some particular virtue which constitutes his particular character. The great virtue of *faith*, seems to have been the distinguishing characteristic of Professor Franck, as the reader may have remarked in his conversion. This divine quality prevailed in him afterwards, to a degree that seems miraculous, as will appear by many instances, in the history of the Orphan-house at Glauca near Halle, which is a university in Saxony, but subject to the king of Prussia, by whose appointment Mr. Franck was here made Professor of Divinity, and at the same

time Pastor of the parish of Glauca, which is in the suburbs.

This establishment of this hospital, as the *faith* from whence it sprung, may be compared to *the Grain of Mustard-seed*, mentioned in the gospel: Its beginning was exceeding small and contemptible, but its progress was surprisingly great, and so drew the attention of the public, that in the year 1700, Frederick the first, father of the present king of Prussia*, gave a commission to four privy counsellors, that they should examine, and bring him full information concerning it. They, after taking an exact survey of all the particulars relating thereto, commanded the Professor Franck, to give them in writing a full account of that affair, *viz.* by what means the hospital was erected and maintained; and to what uses it was employed. He did so, and the royal commission being much talked of, a general curiosity was raised; and the Professor was importuned by many persons to publish the substance of what he had laid before the commissioners. To satisfy these, and at the same time to confute many calumnies and misrepresentations that had been spread abroad; he printed an historical account of the whole affair, (as it has been laid before his Prussian majesty,) by the title of Pietas Hallensis: the substance of which is as follows.

In those parts, the poor have no settlement upon parishes; but it is an ancient custom in the city and suburbs of Halle, to appoint a particular day every week, whereon the poor assembled at the doors of such charitable persons as are disposed to relieve them.

A rendezvous of beggars is a spectacle which in the generality of beholders moves some superficial sentiments of pity, with a mixture of ridicule and

* This was written in 1731.—*Ed.*

contempt. The Professor saw them with other eyes: he was intimately touched with compassion for all their wants, but especially for their gross ignorance, and want of religion. Our common beggars are, generally speaking, the dregs of mankind as well in their vices as their poverty; and their children almost fatally engaged in the same wretchedness, are bred only to make a traffic of their misery: they are heathenish and brutal, and even lost to all sense of shame, that last defence of virtue. Such distress in fellow-creatures, cannot but touch the heart of a good man, but it is difficult to know how to succour it. Present relief may serve to protract their wretched lives, but the only effectual service that can be done them is, if possible, to reclaim them from their profligate courses.

This was what the Professor had very much at heart, and to make some essay towards it, one Thursday (which was the day of their meeting before his door) he called them all into the house, and having placed the grown persons on one side, and the children on the other, he in a familiar and engaging manner asked the latter, *viz.* the children, what they understood of the principles of the Christian religion, as taught in Luther's catechism. The elder persons were not examined, but only attended to what was said; and after the Professor had spent about a quarter of an hour in teaching and explaining the catechism, concluding with a short prayer, he distributed his alms as usual: and told them, that for the future, both spiritual and temporal provision was designed for them, and should be administered after this manner, at their weekly meetings at his house. This was about the beginning of the year 1694.

By this practice the Professor grew more nearly

acquainted with the temper and manners of this sort of people: and as he was used to consider all things in their relation to God and another world, he was principally solicitous about their instruction: but this he found a very hard task, and, as he expresses it, he scarce knew where to begin the cultivation of so barren a soil: his chief hopes were of the children, and therefore he resolved to pay for their schooling; but besides this expense, he had several poor housekeepers to support, and his own little fund soon fell short: So he bought an Alms-box, and sent it about every week among the Students and others that were charitably disposed: By this means he collected about the sum of two shillings.

It is necessary here to inform the reader, that in that part of Germany, the value of money is very different from what it is in England. One shilling there will go as far as six here: and such allowance must be made in the sums hereafter specified.

The alms-box above mentioned, was handed about for some weeks; but as none were applied to but such as were charitably disposed, the collections proved so small, as not to answer the trouble; so that method was laid aside. What followed upon this, shall be related in the author's own words. "I fixed (says he) a box in my own parlour, with "these words written over it, *John* iii. 17. *Whoso "hath this world's good, and seeth his brother have "need, and shutteth up his bowels of compassion from "him, how dwelleth the love of God in him?* And "under it, 2 *Cor.* ix. 7. *Every man according as "he purposeth in his heart, so let him give, not "grudgingly, or of necessity: for God loveth a "cheerful giver.* This was intended for a tacit admonition to all that came in, to open their hearts "towards the poor. The box was put up in the "beginning of the year 1695.

" And thus I was taken up a great while, with " contriving effectual methods to provide for the " poor, and each of them hath been blessed in its " degree. One day before I fixed the aforesaid box " for the poor in my house, I took the bible, and as " it were by accident, did light on these words: " 2 *Cor.* ix. 8. *God is able to make all grace abound* " *towards you, that ye always having all sufficiency* " *in all things, may abound to every good work.* " This sentence made a deep impression on my " mind, causing me to think: *How is God able to* " *make this? I should be glad to help the poor, had* " *I wherewithal, whereas now I am forced to send* " *many away empty and unrelieved!* Some hours " after, I received a letter from a friend, who hea- " vily complained that he, and all his family, were " like to perish with want; saying he would bor- " row no more, but if any one would for God's " sake make him an object of his charity, he should " ever retain a grateful remembrance of it. This " minded me afresh of what I had read a little while " before, and made still a deeper impression on me, " attended with sighs and aspirations. After some " debates in my mind, I thought on a project, " how to relieve effectually this poor man in his " present want, and yet in a christian manner, and " without giving the least trouble to any person " whatsoever. This then I speedily put in execu- " tion, and the said family was so successful, as to " get within the compass of one year, about * an " hundred and fifty crowns by this means: and so " their falling into extreme poverty was happily pre- " vented. This proved a sufficient demonstration, " how God is able to make us abound to every good " work; which I could not forbear here to mention,

* Thirty pound sterling English.

" because it helps to discover, as well the outward " cause, which our undertaking took its rise from, " as the frame of my mind, which the Lord upheld " for carrying on the work *."

The children whose teaching the Professor paid for, were negligent, or neglected at the school: some of them stayed often away, and in general, they made no improvement: so that he was very desirous to have a school of his own, where they might be taught under his inspection. And while he had this design at heart, a certain person put into the box set up in his house, to the value of eighteen shillings and six-pence English; this was about Easter, 1695. When he found this sum, he said in full assurance of faith: " *This is now a considerable* " *fund, worthy to be laid out in some important un-* " *dertaking; wherefore I will even take this for the* " *foundation of a charity-school.*" The same day, he laid out eight shillings in books for the children to read in; a room before his study door was fitted up for the charity school: and a poor student was hired for one shilling a week, to teach the children two hours a day. Seven and twenty books were distributed to as many children, but only four of these returned again to the school: the rest ran away with their new books, and the Professor heard no more of them. This, instead of discouraging him, convinced him so much the more, of the necessity there was of endeavouring to reclaim such young vagrants. So he bought more books, and got more scholars; and that he might not again lose both together, he made them leave the books at the school.

In this school, he had put up another alms-box, with this inscription over it; *For defraying the*

* *Pietas Hallensis*, p. 11. § 5, 6. Ed. 1705.

charges of schooling, books, and other necessaries for poor children, Anno 1695. And under it, *He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given, shall be paid him again.*

About Whitsuntide, till which time, (as the Professor had before computed,) his little stock lasted; when it was now just spent, some friends, who came to visit him, pleased with this essay of charity, contributed some crowns to the support of it.

After Whitsuntide, some of the inhabitants seeing how carefully the poor children were taught, desired, that they might send their children to the same master, paying him for his trouble: so that he agreed to teach five hours a day, and his salary was increased to two shillings and six-pence a week.

Alms were now distributed two or three times a week to the children, that they might be engaged to come more constantly at school, and be kept in better order. And as this little beginning came to be known abroad, several persons sent in money and clothing for the children, thereby to hire them, as it were, to receive instruction. The Professor already found in part that promise verified, *that God would make him abound to every good work:* since, besides maintaining his school, he had wherewithal to assist poor house-keepers; for he disposed of what Providence sent, as fast as it came, without solicitude for futurity.

Before the end of this summer, a person of quality sent to the Professor five hundred crowns, upon condition, that some part of it should be disposed of to poor students in the university. This greatly encouraged him, and he presently inquired after the more necessitous among the students, to twenty of whom he gave a weekly allowance. He looked up-

on this as a *call of Providence*, to make indigent scholars a part of his care, which he continued to do, as long as he lived, making an establishment for them in his hospital, as will be hereafter related.

Soon after, another person of quality sent a hundred crowns for the poor, and a friend gave twenty towards the school. "So that, as he saith himself, "God mightily supported what was begun, and his "bounty streamed down more plentifully, to show "us, that he was ready to do still greater things, if "we could but believe."

The number of the poor children, and those of the inhabitants, increased to such a degree, that in the beginning of the winter, he was obliged to hire a second room: and then he separated the children of the inhabitants from those of the poor, appointing each a peculiar master.

But as the spiritual welfare of the poor children, had been the first and principal view of the Professor, in the care he took of them; he found that, after all his pains, this was little advanced, because the good they got at school, was lost at home. This made him resolve to single out some children, and venture upon their maintenance, as well as their education; and this first disposed him to concert measures for an hospital, before he knew of any fund for its maintenance.

When he discovered his project to some friends, one of them settled five hundred crowns, the interest of which was appointed for the maintenance of one orphan: four were presented to the Professor, for him to make his choice. He ventured (as he speaks) *in the name of God*, to take them all four. In less than a fortnight, he received at different times five more, and boarded them with persons that had a good sense of religion.

The Divine Providence eminently concurred with this pious enterprize: for soon after, above one thousand four hundred crowns were sent from different hands. The Professor thus supplied, and encouraged outwardly, and led and supported inwardly, by such sublime degrees of faith, as nothing but experience like his can give us worthy notions of, bought, fitted up, and furnished a house to serve as an hospital, for the reception of the orphans under his care. Their number was increased to twelve, when they were removed into this house, from the private families where they had been boarded.

In this little hospital, every child was laid in a bed by himself; they were well clothed, and fed and taught; they were kept in great order; and a general cleanliness, that cheap, innocent, and best ornament, made them a very agreeable spectacle. The Professor spared nothing that was necessary; for he had sure confidence in the inexhaustible fund of providence; and his only care was (as he tells us) not to mispend one single farthing; but provide for his poor, as poor, *viz.* such things as were absolutely requisite for their maintenance.

It was said before, that five hundred crowns had been sent to the Professor, with a desire, that part of it should be applied to the support of poor students. This he had interpreted as a call of providence, to take them under his care. He was very sensible of what importance this might prove to religion, by the opportunity it gave him of regulating their manners, directing their studies, and forming some among them, to be worthy labourers in the Lord's vineyard. And therefore, with their weekly allowance, he always gave them good advice: but many, who took his money, rejected the better part

of the benefaction; spending even that money in bad company. To prevent this, he resolved, in the name of God, to board them; and two tables were daily provided for them in the hospital. "I cast "myself (says he) upon the providence of the Lord, "hoping that his bounty from time to time would "supply us with such relief, as was sufficient for "them." By these means, he became nearer acquainted with their temper and capacities; they were kept more in awe, and better answered the main design of fitting them for the management of schools, or parochial cures. By these means, also, he came to distinguish those who were really in want, from those who were not: for these latter would not take up with the mean diet of the hospital.

This extraordinary progress in good works, did not make the Professor neglect the beginning, which had been relieving common beggars. He had faith in the promise, that God would *make him abound to every good work:* and accordingly doubled his care of them: for now two days in a week were appointed, whereon all that came were instructed and relieved.

Besides this, a free-school was opened for all children, whose parents could not, or would not pay for their learning: and these, with the orphans he had adopted, became so numerous, as to employ four schoolmasters. Another little house was added to the former. That too was soon filled, and more room was wanting. The Professor's charity was not yet satisfied, and his faith was equal to his charity: as he was conscious that God put these good desires into his heart, so he trusted in God for the fulfilling them.

Such were the circumstances, which, as it were,

insensibly engaged the Professor in the foundation of that famous hospital, which has since been one of the most illustrious ornaments, and supports, of the protestant religion in Germany: and I have entered into so minute a detail of those circumstances, because, as I think, they give us juster notions of his character, and better represent his temper and frame of mind, than any other kind of description. For the sequel of the story, I must refer the reader to the account wrote by himself, and published in English by the title of *Pietas Hallensis*. It will be seen there, how in a short time, without any other fund than his *faith* in Providence, and assisted only by such seemingly accidental contributions as those abovementioned, he raised a building which cost five thousand pounds, and peopled it with above two hundred poor; this was in the year 1702, four years after, the state of the hospital was as follows.

Ten schools, in which 988 children were instructed by 72 masters. The number of persons lodged and subsisted in the hospital was 360; and 84 poor students of the university had their diet there. Eight poor widows were maintained, with a chaplain, and maid-servant: and provision also was made for the relief of casual poor.

As the number of children in these schools has been continually increasing, ever since the year 1702, so likewise has the number of their masters and teachers. At the conclusion of the year 1731, the number of the scholars and children in the several schools of the orphan-house, amounted to two thousand three hundred; and the number of students who instructed them, to one hundred and sixty.

FOR THE CHRISTIAN's MAGAZINE.

Conversation with a young Traveller.

EVERY one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage-coach. The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage-coach produce or promote salutary impressions.

A few years ago, one of the stages which ply between our two principal cities, was filled with a groupe which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life; had borne both a Dutch and a French commission; had seen real service, had travelled, was master of the English language; and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense—He swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by

the arm, and requested the favour of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honour of your acquaintance, I perceive, sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your company." He started, and replied, "Most certainly, sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act: for, upon my honour, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with the regard due to his character?"

"Undoubtedly, and I should not permit it! but I know not that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. *This* has given to me and to others of the company excruciating pain."

"Sir," answered he, with very ingenuous emphasis, "I *have* done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse: but I have imperceptibly

fallen into it, and I really swear without being conscious that I do so. I will endeavour to abstain from it in future; and as you are next me on the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon: the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was jogged every few seconds. He always coloured, but bowed, and received the hint without the least symptom of displeasure: and in a few miles more so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greater part of the journey.

He was evidently more grave; and having ruminated some time, after surveying first one and then another of the company, turned to his admonisher, and addressed him thus:

"You are a clergyman, I presume, sir."

"I am considered as such." He paused: and then, with a smile, indicated his disbelief in divine revelation, in a way which invited conversation on that subject.

"I have never been able to convince myself of the truth of revelation."

"Possibly not. But what is your difficulty?"

"I dislike the nature of its proofs. They are so subtle, so distant; so wrapt in mystery; so metaphysical, that I get lost, and can arrive at no certain conclusion."

"I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every common understanding; more remote from all cloudy speculation, or teazing subtleties, than some of the principal proofs of divine revelation. They are drawn from great and incon-

testible facts; they are accumulating every hour: They have grown into such a mass of evidence, that the supposition of its falsehood is infinitely more incredible than any one mystery in the volumes of revelation, or even than all their mysteries put together. Your inquiries, sir, appear to have been unhappily directed—But what *sort* of proof do you desire, and what would satisfy you?"

"Such proofs as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and can be no dispute in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?"

"Sir, you are too good a philosopher not to know, that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be *quantity*. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the *relations which subsist between intelligent beings*. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, "whether God has spoken," to the test of a problem in the conic sections. How would you prove mathematically that bread nourishes men, and that fevers kill them? Yet you and I both are as firmly convinced of the truth of these propositions, as of any mathematical demonstration

whatever: and should I call them in question, my neighbours would either pity me as an ideot, or shut me up as a madman. It is, therefore, a great mistake to suppose that there is no satisfactory nor certain evidence but what is reducible to mathematics."

This train of reflection appeared new to him. For, however obvious it is, we must remember that nothing is more superficial than freethinking philosophy, and nothing more credulous than its unbelief. Dogmatical positions asserted with confidence, set off with small ridicule, and favourable to native depravity, have a prodigious effect upon the volatile youth; and persuade him that they have enlightened his understanding, when they have only flattered his vanity, or corrupted his heart.

The officer, though staggered, made an effort to maintain his ground, and lamented that the "objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusion puts all scepticism at defiance."

"Sir," rejoined the clergyman, "objections against a thing fairly proved, are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. It is true, that moral demonstrations and religious doctrines may be attacked in a very ingenious and plausible manner, because they involve questions on which our ignorance is greater than our knowledge; but still our knowledge is knowledge; or, in other words, our certainty is certainty. In mathematical reasoning our knowledge is greater than our ignorance. When you have proved that *the three angles of every triangle are equal to two right angles*, there is an end of doubt; because there are no materials

for ignorance to work up into phantoms; but your knowledge is really no more certain than your knowledge on any other subject.

" There is also a deception in this matter. The defect complained of is supposed to exist in the *nature of the proof;* whereas it exists, for the most part, in the *mind of the inquirer.* It is impossible to tell how far the influence of human depravity obscures the light of human reason."

At the mention of " depravity," the officer smiled, and seemed inclined to jest; probably suspecting, as is common with men of that class, that his antagonist was going to retreat into his creed, and intrench himself behind a technical term, instead of an argument. The triumph was premature.

" You do not imagine, sir," said he, continuing his discourse to the officer, " you do not imagine that a man who has been long addicted to stealing feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of *any* crime gradually weakens, and frequently destroys, the sense of its turpitude. This is a strong *fact*, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect: for it is indisputable, that the considerations which *once* filled him with horrour, produce *now* no more impression upon him than they would produce upon a horse. Why? Has the vice changed? Have the considerations changed? No. The vice is as pernicious, and the considerations are as strong, as ever. But his power of perceiving truth is dimi-

nished; and diminished by his vice: for had he not fallen into it, the considerations would have retained, and, should he be saved from it, they will resume their original force upon his mind. Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced! You shall bring no proof of the virtues which the prejudice shall not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? has the proof been strengthened? No. But the power of perceiving truth is increased: or, which is the same thing, the impediment to perceiving it, is taken away. If, then, there are bad passions among men; and if the object of divine revelation is to control and rectify them; it follows, that a man to whom the revelation is proposed, will be blind to its evidence in exact proportion to the perverting influence of those passions. And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathematical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded:

"But what will you say, sir, should I endeavour to turn the tables upon you, by showing that the evidence of your physical science is not without its difficulties; and that objections can be urged against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure that the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled, that no scholar presumes to question it. Go, then, to a peasant who never heard of Newton, nor Copernicus, nor the solar system; and tell him that the earth moves round its axis, and round the sun. He will stare at you, to see whether you be not jeering him; and when he sees you are in earnest, he will laugh at you for a fool. Ply him, now, with your mathematical and astronomical reasoning. He will answer you that he believes his own eye-sight more than your learning; and his eye-sight tells him the sun moves round the earth. And as for the earth's turning round upon her axis, he will say, that "he has often hung a kettle over the kitchen fire at night; and when he came back in the morning, it was hanging there still; but had the earth turned round, the kettle would have been turned over, and the mash spilled over the floor." You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable; he will tell the affair to his neighbours as a good story; and they will agree that he fairly shut the philosopher's mouth. You may reply, that 'the peasant was introduced into the middle of a matured science, and that not having learned its elements, he was unsupplied with the principles of correct judgment.' True: but your solution has overthrown yourself. A freethinker, when he hears some great doctrine of Christianity, lets off a small objection, and runs away laughing at the folly, or railing at the imposture, of all who venture to defend a divine revela-

tion; he gathers his brother unbelievers, and they unite with him in wondering at the weakness or the impudence of Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault, in neither case, lies in the evidence. It lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is to the former as distant, subtle, and cloudy, as the proof of revelation can be to the latter: and the objection of the one as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!

"But with respect to the second point, *viz.* that there are objections to mathematical evidence more puzzling and unanswerable than can be alleged against moral reasoning, take the two following instances:.

"It is mathematically demonstrated that matter is *infinitely divisible:* that is, has an *infinite number of parts:* a line, then, of half an inch long has an infinite number of parts. Who does not see the absurdity of an *infinite half-inch?* Try the difficulty another way. It requires *some* portion of time to pass a particle of matter. Then as your half-inch has an infinite number of parts, it requires an infinite number of portions of time for a moving point to pass by the infinite number of parts: but an infinite number of portions of time.

is an eternity! Consequently it requires an eternity, or something like it, to move *half an inch*"—

"But, sir," interposed the officer, "you do not deny the accuracy of the demonstration, that matter is infinitely divisible!" "Not in the least, sir; I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd.

"Again: It is mathematically demonstrated, that a straight line, called the *asymptote* of the hyperbola, may *eternally approach* the curve of the hyperbola, and yet can never *meet it*. Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration; and to my judgment it is as plain, that if two lines continually approach, they shall meet, as that the whole is greater than its part. Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and am equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat, completely beat: I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studied *all* religions, and have not been able to satisfy myself."

"No, sir," answered he, "there is *one* religion which you have not yet studied."

"Pray, sir," cried the officer, roused and eager, "what is *that?*"

"The religion," replied the other, "of salvation through the redemption of the Son of God: the religion which will sweeten your pleasures, and soften your sorrows: which will give peace to your conscience, and joy to your heart: which will bear

you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. *This* religion, I believe, sir, you have yet to study."

The officer put his hands upon his face; then languidly clasping them, let them fall down: forced a smile, and said, with a sigh, "We must all follow what we think best." His behaviour afterwards was perfectly decorous. Nothing further is known of him.

SELECT SENTENCES.

There is an assurance of faith, that is a duty as well as a blessing. Heb. x. 22. And were it more minded as a duty, would be more often attained as a mercy. *Traill.*

If all the angels in heaven, or faithful men on earth, had said, that God would save me from sin and wrath, by Jesus Christ; that such a vile creature, as I am in myself, should be accepted in that beloved; I durst not believe it. But when God himself hath said so, why should I doubt it? God's promise in the gospel deserves our highest trust and confidence, and such as view it in all its grace, truth, and power, will pay it that due. *Id.*

No man can sink into hell, that holds the promise of salvation by the arm of faith. *Id.*

REVIEW.

ART. IV.

A Collection of Essays on the subject of Episcopacy, which originally appeared in the Albany Centinel, and which are ascribed principally to the Rev. Dr. Linn, the Rev. Mr. Beasley, and Thomas Y. How, Esq. With additional notes and remarks. New-York, T. & J. Swords, 8vo. pp. 210. $1.

(*Continued from p.* 232.)

IN an early stage of this review, we joined issue with our Episcopal brethren upon a proposition of the Layman, viz. "The question of Episcopacy is "a question of fact, to be determined by a sound "interpretation of the sacred volume." We not only consented, but insisted, that the question should be decided by the scripture alone*. We closed the scriptural argument in our last number, and therefore, have closed the argument upon the merits of the case. God's own word *must* contain the law of his own house. The idea cannot be admitted for a single moment, that those master-principles, without which there could be no Christian

* *Chris. Mag.* Vol. I. p. 188.

order, nor any system of instituted worship, are left unsettled in the rule of faith. Whatever is to govern our consciences must have its foundation here, and a foundation deep and strong. We think we have demonstrated that the Episcopal claim has no such foundation. *Who* set up the hierarchy, is a question not worth the expense of a thought, seeing God has not appointed it in his word. When we follow its advocates to the ground of ecclesiastical history, we yield them a courtesy which they have no right to expect. The instant we cross the line of inspiration, we are out of the territory where the only rightful tribunal is erected, and where alone we shall permit ourselves to be tried.

However, as the argument which prelacy derives from the testimony of the fathers, is in truth her best argument; let us pay it the compliment of an examination. Thus she states it from the mouth of a bishop:

"Is it not reasonable to suppose that the primitive Fathers of the church must have been well acquainted with the mode of ecclesiastical government established by Christ and his apostles? Now, *their* testimony is *universally* in our favour. What course, then, have the enemies of Episcopacy for the most part pursued? Why, they have endeavoured by every art of misrepresentation to invalidate this testimony of the Fathers. Ignatius was born before the death of St. John. Seven of his Epistles have been proved by Bishop Pearson to be genuine, to the satisfaction of the whole learned world. In these Epistles he repeatedly mentions the three orders of Bishops, Presbyters, and Deacons, and speaks of the order of Bishops as necessary in the constitution of every Christian church. All this has been done; and still, the Presbyterian teachers mislead the people, by artfully insinuating that none of the writings are genuine which go under the name of Ignatius. Another artful method pursued by our opponents is to collect all the

errors into which the Fathers have fallen, with respect to particular points of doctrine; to paint these errors in the blackest colours; and when they have thus prejudiced the minds of the people against them, boldly to go on to the preposterous conclusion, that the testimony of these Fathers is not to be regarded when they stand forth as witnesses to a matter of fact. But is this fair dealing? May not a man of sincerity and truth be liable to errors, as to matters of opinion; and still be a true witness, as to things which he has seen and heard?

"Pursuing the usual mode of *artful misrepresentation*, our Miscellanist has endeavoured to represent Jerome as favouring the Presbyterian scheme of church government; and with the same spirit, he abuses the church of England as too nearly bordering on Popery. After seeing what has been published on these subjects, if your opponent has any spark of modesty remaining in his bosom, he will never produce the testimony of Jerome in support of his cause*."

Thus, from the mouth of a priest:

"Here let me appeal to the common sense of every unprejudiced reader, to bear witness to the truth of the following proposition.

"If we had only obscure hints given us in scripture of the institution of this form of government by the Apostles, and if at a very early period—as soon as any distinct mention is at all made of the subject, this appears to be the only form of government existing in the church, have we not the strongest possible presumption, have we not absolute demonstration, that it was of Apostolic original? Who were so likely to be acquainted with the intentions, with the practices, with the institutions of the Apostles, as their *immediate successors?* If, then, we should admit for a moment, (and really it is almost too great an outrage against sound reasoning, to be admitted even for a moment;) I say, if we should admit, for the sake of argument, that "the Classical or Presbyterial form of church government was instituted by Christ and his Apostles," at what period was the *Episcopal* introduced? When did this monstrous innovation upon primitive order find its way into the church of Christ? At

* Cornelius, *Col.* p. 135.

what period did the Bishops make the bold and successful attempt of exalting themselves into "lords in God's heritage." These are questions which the advocates of parity have never yet been able to answer, which they never will be able to answer. They tell us, indeed, of a change that must have taken place at an early period, that Episcopacy is a corrupt innovation; but they can produce no proof on which to ground these bold assertions. They are countenanced, in these assertions, by none of the records of these times that have been transmitted to us. It is a mere conjecture, a creature of the imagination. It is conjectured that this change took place immediately after the Apostolic age. It must be that this change took place, or Presbyterian principles cannot be maintained. Thus a mere *conjecture* on their part is to overbalance the most solid and substantial *proofs* on ours. In order to follow these ærial adventurers in their excursions, we are to desert the broad and solid bottom of facts, and launch into the regions of hypothesis and uncertainty.

"We say, then, and I hope it will be well remembered, that from the *earliest* information which is given us concerning the institutions and usages of the Christian church, it undeniably appears, that there existed in it the three distinct orders of Bishops, Presbyters, and Deacons. We say, that this circumstance amounts to demonstrative evidence, that these three orders were of divine institution—were of Apostolic appointment."—"But we do not stop here. We maintain that to suppose the form of government in the church of Christ to have been so fundamentally altered at this time, is the wildest imagination that ever entered into the head of man. Let us contemplate the circumstances of this case.

"It is *supposed* that Christ and his Apostles instituted originally but one order of ministers in his church, equal in dignity and authority. It is *imagined*, that immediately after their death, a number of aspiring individuals abolished this primitive arrangement, elevated themselves to supreme authority in the church of Christ. Concerning the *time* at which this innovation was effected, the advocates of Presbyterianism are by no means agreed. The most learned among them, however, admit that it must have taken place before the middle of the second century, about *forty or fifty*

years after the times of the Apostles. BLONDEL allows that Episcopacy was the established government of the church within forty years after the Apostolic age. BOCHART assigns as the period of its origin, the age that immediately succeeded the Apostles. He says it arose, *paulo post Apostolos.* SALMASIUS even allows that this government prevailed in the church before the death of the last of the Apostles. And, in fact, this is the only period at which it can be supposed to have originated with any degree of plausibility. It shall be my task to show that it is altogether *improbable*, that it is almost *impossible*, that any innovation upon primitive order and discipline could have been effectuated at this early period.

" Within forty years after the times of the Apostles, we are told, that the Bishops, by a bold and successful effort, trampled upon the rights and privileges of the Clergy, and elevated themselves to the chair of supreme authority! What! Those who were the immediate successors of the Apostles—those who had received from these miraculous men the words of eternal truth, the institutions of God's own appointment—so soon forget the reverence and duty which they owed them—so soon, with a rash and impious hand, strike away the foundation of those venerable structures which they had erected! Would they not permit the Apostles to be cold in their graves before they began to undermine and demolish their sacred establishments? Would such iniquitous proceedings have been possible with men who exhibited, on all occasions, the warmest attachment to their Saviour, and to all his institutions? Will it be imagined that the good IGNATIUS, the venerable Bishop of Antioch, he who triumphantly avowed that he disregarded the pains of martyrdom, so that he could but attain to the presence of Jesus Christ —will it be imagined that he entered into a conspiracy to overthrow that government which his Saviour had established in his church? Would the illustrious POLYCARP, the pride and ornament of the churches of Asia, have engaged in the execution of so foul an enterprise—he, who, when commanded to blaspheme Christ, exclaimed, " Four-score and six years have I served him, and he never did me any harm; how, then, shall I blaspheme my King and my Sa-

viour?" In short, can all the pious Fathers that succeeded these, be supposed to have co-operated in perfecting the atrocious work which they had begun? These things will not be credited.

"But even supposing that these pious men, whose meek and unaspiring temper renders it altogether incredible that they made any such sacrilegious attempt, were inclined to obtain this pre-eminence in the church; can it be imagined, that the remaining *Presbyters* would have *witnessed* these daring *usurpations* with *indifference?* Would they have made no effort to save themselves and their brethren from the control of so undue and illegitimate an authority? Could none be found amongst them possessed of so much zeal in the service of their divine master, so ardently attached to his holy institutions, as to induce them to resist such a bold and impious attempt? In short, would not such an attempt by a few Presbyters, according to the uniform course of things, necessarily have agitated and convulsed the church? Would not the period of such an innovation have become a marked and peculiar æra in her existence? Can the advocates of parity show any thing in the history of man analagous to their supposed change in ecclesiastical government at this time? Could ever such a radical and important alteration have been produced in any government, civil or ecclesiastical, without being accompanied by violence and convulsion? We find that the congregations, at this time, were extremely jealous of the authority that was exercised over them. This jealousy made its appearance even during the times of the Apostles. Some took it upon themselves to call in question the authority of St. Paul, others that of St. John. From the Epistle of Clemens to the Corinthians, it would seem as if some disorders had arisen amongst them from a similar source. Is it to be supposed then that any number of Presbyters would have dared, would have proved successful had they dared, to endeavour to accumulate in their hands such undue authority as that which was claimed by Bishops? And even if we should allow that a few Presbyters might in some places have had the talents and address to elevate themselves to this superiority over their brethren, is it probable, is it possible, that this took place at the *same time* over the universal

church? Can such a singular coincidence of circumstances be reasonably imagined? The church had, at this time, widely extended herself over the Roman empire. Did, then, the churches of Africa, of Asia, of Europe, by a miraculous unanimity of opinion, enter at the *same moment* into the determination to change their form of government from the Presbyterial to the Episcopal? I will not do so much discredit to the understanding of any reader as to imagine that he does not at once perceive the inadmissibility and the absurdity of such a supposition.

"Let us, however, suppose the most that our adversaries can desire. Let us suppose that the primitive rulers of the church were destitute of principle. Let us suppose them devoid of attachment to the institutions of Christ. Let us suppose that they waited every opportunity to promote their own aggrandizement. Let us suppose the difficulties removed that opposed them in their ascent towards the chair of Episcopal authority. What was there, at this period, in the office of Bishop to excite their desires, or to invite their exertions to obtain it? The veneration attached to it, as yet, extended no farther than to the family of the faithful. The church was on all hands encountered by the bitterest enemies. By elevating themselves, therefore, to the pre-eminence of Bishops, they only raised themselves to pre-eminence in difficulties, in dangers, in deaths. Their blood was always the first that was drunk by the sword of persecution. Their station only exposed them to more certain and more horrid deaths. Was an office of this kind an object of cupidity? Is it to be supposed that great exertions would be made, many difficulties encountered, to obtain it? But I need say no more on this part of the subject.

"The idea that an alteration took place at this time in the form of government originally established in the church of Christ, is altogether unsupported by any proof.

"It is proved to be unfounded by unnumbered considerations*."

After hearing the bishop and the priest, let us hear also the Layman:

"Calvin found the whole Christian world in possession of

* Cyprian, N°. V. *Collec.* p. 144—147.

stood, there could be, in our apprehension, no dispute about the matter. Common sense would instruct us to decide according to the best evidence we could get: that evidence would be altogether in favour of the Episcopal claim, which, therefore, no man in his senses, would think of disputing. We say, such would be the result *were the testimony of the fathers correctly stated* by the hierarchy; and *had we no other documents or records* to consult. But we have other and better testimony than that of the Fathers. We have the testimony of the Apostles themselves: We have their own authentic records: We have the very instrument in which the ascended Head of the church has written her *whole charter* with the finger of his unerring Spirit: We have the New Testament. This charter we have examined. We have minutely discussed the parts upon which our opponents rely: we have compared them with other parts of the same instrument, and we have proved that Episcopacy is *not there.* Admitting then, what, however, we do not admit, that the testimony of the fathers to Episcopacy is precise and full, it would be nothing to us. They must testify one of two things; either that the plan of the hierarchy is laid down in the New Testament; or simply that it existed in their days. The former would refer to the written word which we can understand as well as themselves, if not much better; so that we should not take their assertion for our interpretation. The latter could only furnish us with a subject worthy of investigation; but could not be a solid foundation for so splendid and ponderous a superstructure as the Episcopal hierarchy. Were the language of the New Testament ambiguous throughout: did it contain no internal principles

of satisfactory exposition: were it, (which would render it a miraculous equivoque,) were it *equally* adapted to an Episcopal, or an Anti-episcopal, order; in this event, too, the testimony of the fathers would turn the balance. But as neither its language nor its facts can be made, without negligence or violence, to accord with the institutions of the hierarchy, she is not at liberty to set off the testimony of the fathers against that of the scripture; and to *infer* that she is of apostolical extraction, merely because she was found in being after her pretended spiritual progenitors were dead. It never can be tolerated as sound reasoning to determine the meaning of a law from certain observances which are to be tried by the law itself; and, by *inference from extraneous facts*, to establish, as law, a point which the law does not acknowledge. A question is at issue, whether Episcopacy is of apostolic authority or not. The law of God's house, penned by the apostles themselves, is produced; and the verdict, upon trial, is for the negative. The Episcopal counsel appeals to the Fathers; they depose, he says, that Episcopacy was in actual existence, throughout the Christian community, a little while after the death of the Apostles; and he insists that this fact shall regulate the construction of the Christian law.

"By no means;" replies the counsel on the other side. "We accuse Episcopacy of *corrupting* the Christian institutions; and her counsel pleads the *early existence* of her alleged crime, as a proof of her having conformed to the will of the Lawgiver; and that the fact of her having committed it from nearly the time of promulging the law, is a demonstration that the law not only allows but enjoins the deed!!"

The United States are a republic, with a single executive periodically chosen. Suppose that three hundred years hence they should be under the reign of a hereditary monarch; and the question should then be started whether this was the original order or not? Those who favour the negative go back to the written constitution, framed in 1787, and show that a hereditary monarchy was never contemplated in that instrument. Others contend that "The expressions of the constitution are indefinite; there are some things, indeed, which look a little republican-like, and might be accommodated to the infant state of the nation; but whoever shall consider the *purposes* of the order therein prescribed, and the nature of the *powers* therein granted, will clearly perceive that the one cannot be attained, nor the other exercised, but in a hereditary monarchy." Well, the constitution is produced; it is examined again and again; but no hereditary monarchy is recognized there; it breathes republicanism throughout: What, now, would be thought of a man, who should gravely answer, "The concurrent testimony of all the historians of those times is, that at, or very shortly after, the death of the members of the convention of 1787, monarchy prevailed throughout the United States; and this is proof positive, that it was established by the convention."

"Nay," would the first rejoin, "your facts are of no avail. The question is, not what prevailed *after* the constitution was adopted: but what is the constitution itself? There it is: let it argue its own cause."

"But," says the other, "how could so great a change, as that from a republic to a monarchy, happen in so short a time? and that without resist-

ance, or, what is still more astonishing, without notice ?"

" You may settle that, retorts the first, at your leisure. That there has been a material change, I see as clearly as the light : *how* that change was effected, is none of my concern. It is enough for me that the constitution, fairly interpreted, knows nothing of the existing monarchy."

Every child can perceive who would have the best of this argument; and it is just such an argument as we are managing with the Episcopalians. Granting them all they ask concerning the testimony of the fathers, their conclusion is " good for nothing," because it concludes, as we have abundantly shown, against the New Testament itself. It is vain to declaim upon the improbability and impossibility of so sudden and universal a transition from Presbytery to Episcopacy, as they maintain must have taken place upon our plan. The revolution would have been very extraordinary, we confess. But many very extraordinary things are very true. All that the hierarchy gains by the testimony of the fathers, even when we allow her to state it in her own way, is an extraordinary fact which she cannot explain for herself; and, therefore, insists that we shall explain it, or else bow the knee. We excuse ourselves. We are not compelled to the latter, and we are under no obligation to the former. The controversy must perpetually return to a simple issue, viz. Whether Episcopacy and the New Testament agree or not? We have proved, as we think, that they are irreconcileable. This is enough. Here is the New Testament on one side, and the hierarchy on the other. Conceding that she had very early possession of the church, what follows? Nothing but that the order of the church was very

early corrupted! Whether we can or cannot trace the steps and fix the date of this corruption, does not alter the case. Corruption is corruption still. If we can tell nothing about the rise of the hierarchy, our ignorance does not destroy its contrariety to the scripture. If we could ascertain the very hour of its rise, the discovery would not increase that contrariety. Our ignorance and our knowledge on this subject leave the original question exactly where they found it. A thousand volumes may be written; and after all, the final appeal must be "to the law and to the testimony."

It is clear, therefore, that should we even acquiesce in the account which our episcopal brethren give of the primitive testimony, we are justified in denying their conclusion: seeing that all *inferences* against the decision of the New Testament itself, are necessarily invalid and false, be the facts from which they are deduced ever so many, ever so strong, or ever so indisputable.

But although, in our own opinion, the ground on which the prelatists have chosen to make their principal stand, affords them so little advantage as not to repay the trouble of dislodging them, we shall, for the sake of their further satisfaction, proceed to do them this service also.

They have heaped assertion upon assertion, that the testimony of the primitive church is *universally* in their favour; so explicitly and decisively in their favour, that if Episcopacy had not been instituted by apostolic authority, the whole Christian church must *suddenly* have changed her government from one end of the world to the other, without any adequate cause, and without any opportunity of previous concert *.

* See the foregoing extracts.

When our opponents talk of the early and general prevalence of episcopacy, they must mean episcopacy *as embraced by themselves*, i. e. as *restricting the power of ordination and government to the superiour order of clergy called bishops;* or else they are fighting for a shadow.

We deny their representation and shall prove it to be false *.

* We cannot forbear remarking, by the way, a striking coincidence between the popish and the episcopal method of defence. When they begin to feel themselves pressed, they betake themselves to the scriptures; but finding themselves hard pushed here, they retreat to the fathers. There is scarcely a peculiarity of popery for which some papal polemics do not pretend to have their sanction. Take a sample.

"They of your," (the protestant) "side, that have read the fathers of that unspotted church, can well testify (and if any deny it, it shall be presently shown) that the Doctors, Pastors, and Fathers of that church do allow of traditions; that they acknowledge the real presence of the body of Christ in the sacrament of the altar: that they exhorted the people to confess their sins unto their ghostly fathers: that they affirmed, that Priests have power to forgive sins: that they taught, that there is a purgatory: that prayer for the dead is both commendable and godly: that there is *Limbus Patrum;* and that our Saviour descended into hell, to deliver the ancient fathers of the Old Testament; because before his passion none ever entered into heaven; that prayer to saints and use of holy images was of great account amongst them: that man had free-will, and that for his meritorious works he receiveth, through the assistance of God's grace, the bliss of everlasting happiness.

"Now would I fain know whether of both have the true Religion, they that hold all these above said points, with the primitive Church; or they that do most vehemently contradict and gainsay them? They that do not disagree with that holy church in any point of religion; or they that agree with it but in very few, and disagree in almost all?

"Will you say, that these fathers maintained these opinions, contrary to the word of God? Why you know that they were the pillars of Christianity, the champions of Christ his church, and of the true Catholic religion, which they most learnedly

More than *fourteen hundred years ago* the superiority of the Prelates to Presbyters was attacked, in the most direct and open manner, as having no authority from our Lord Jesus Christ. The banner of opposition was raised not by a mean and obscure declaimer; but by a most consummate Theologian. "By one who, in the judgment of "Erasmus, was, without controversy by far the "most learned and most eloquent of all the Chris-"tians; and the prince of Christian Divines *"— By the illustrious JEROME †.

defended against diverse heresies; and therefore spent all their time in a most serious study of the holy scripture. Or will you say, that although they knew the scriptures to repugn, yet they brought in the aforesaid opinions by malice and corrupt intentions? Why yourselves cannot deny, but that they lived most holy and virtuous lives, free from all malicious corrupting, or perverting of God's holy word, and by their holy lives are now made worthy to reign with God in his glory. Insomuch as their admirable learning may sufficiently cross out all suspicion of ignorant error; and their innocent sanctity freeeth us from all mistrust of malicious corruption." *Challenge of a Jesuit to Bishop Usher.*

In the course of his full and elaborate answer to this challenge, Usher quotes Cardinal *Bellarmine* as one "who would face us down that *all the ancients both Greek and Latin, from the very time of the Apostles, did constantly teach that there was a purgatory.* Whereas," replies Usher, "his own partners could tell him in his ear, that *in the ancient writers there is almost no mention of purgatory; especially in the Greek writers.*" USHER's *Answer, &c.* p 170, 4to. 1625.

For "Purgatory," put "Episcopacy," and you will see pretty nearly how the account stands between eminent Episcopalians themselves.

* We quote the words of one who was assuredly no friend to our cause. vid. CAVE, *His. Litt. Script: Eccles.* p. 171. Ed. 1720. Fol.

† PROSPER, who was nearly his cotemporary, calls him *magister mundi:* i. e. the teacher of the world. *Ib.*

Thus he lays down both *doctrine* and *fact* relative to the government of the church, in his commentary on Titus 1. 5.

That thou shouldest ordain Presbyters in every city, as I had appointed thee *— "What sort of "Presbyters ought to be ordained he shows afterwards,— *If any be blameless, the husband of one "wife*,&c. and then adds, *for a bishop must be blameless, as the steward of God*, &c. A *Presbyter*, "therefore, is the *same* as a *bishop:* and before "there were, *by the instigation of the devil*, parties "in religion; and it was said among different people, *I am of Paul, and I of Apollos, and I of Cephas*, the churches were governed by *the joint counsel of the Presbyters.* But *afterwards*, when "every one accounted those whom he baptized as "belonging to himself and not to Christ, it was *decreed throughout the whole world* that one, chosen "from among the Presbyters, should be put over "the rest, and that the whole care of the church "should be committed to him, and the seeds of "schisms taken away.

* "Qui qualis Presbyter debeat ordinari, in consequentibus disserens hoc ait: Si quis est sine crimine, unius uxoris vir," et cætera: postea intulit, "Oportet. n. Episcopum sine crimine esse, tanquam Dei dispensatorem." Idem est ergo Presbyter, qui et Episcopus, et antequam *diaboli instinctu*, studia in religione fierent, et diceretur in populis: "Ego sum Pauli, ego Apollo, ego autem Cephæ:" *communi Presbyterorum consilio* ecclesiæ gubernabantur. Postquam vero unusquisque eos, quos baptizaverat, suos putabat esse, non Christi: *in toto orbe decretum est, ut unus de Presbyteris electus superponeretur cæteris, ad quem omnis ecclesiæ cura pertineret*, et schismatum semina tollerentur. Putet aliquis non scripturarum, sed nostram, esse sententiam Episcopum et Presbyterum unum esse; et aliud ætatis, aliud esse nomen officii: relegat Apostoli ad Philippenses verba dicentis: Paulus et Timotheus servi Jesu Christi, omnibus sanctis in Christo Jesu, qui sunt Philippis, cum Episcopis et Diaconis, gratia vobis et pax, et reliqua. Philippi *una* est

" Should any one think that this is my private " opinion, and not the doctrine of the scriptures, " let him read the words of the apostle in his epis- " tle to the Philippians; ' Paul and Timotheus, " the servants of Jesus Christ, to all the saints in " Christ Jesus which are at Philippi, with the bish- " ops and deacons,' &c. Philippi, is a *single* city " of Macedonia; and certainly in one city there " could not be *several bishops* as they are now styled; " but as they, at that time, called the very same " persons bishops whom they called Presbyters, the " Apostle has spoken without distinction of bishops " as Presbyters.

" Should this matter yet appear doubtful to any " one, unless it be proved by an additional testi- " mony; it is written in the acts of the Apostles, " that when Paul had come to Miletum, he sent to " Ephesus and called the Presbyters of that church, " and among other things said to them, ' take heed " to yourselves and to all the flock in which the Ho- " ly Spirit hath made you bishops.' Take particular " notice, that calling the PRESBYTERS of the single " city of Ephesus, he afterwards names the same " persons BISHOPS." After further quotations from the epistle to the Hebrews, and from Peter, he proceeds: " Our intention in these remarks is to

urbs Macedoniæ, et certe in una civitate *plures* ut nuncupantur, *Episcopi esse non poterant*. Sed quia *eosdem Episcopos illo tempore* quos et *Presbyteros* appellabant, propterea indifferenter de Episcopis quasi de Presbyteris est locutus. Adhuc hoc alicui videatur ambiguum, nisi altero testimonio comprobetur. In Actibus Apostolorum scriptum est, quod cum venisset Apostolus Miletum, miserit Ephesum, et vocaverit Presbyteros ecclesiæ ejusdem, quibus postea inter cætera sit locutus: *attendite vobis, et omni gregi in quo vos Spiritus sanctus posuit Episcopos, pascere ecclesiam Domini quam acquisivit per sanguinem suum*. Et hoc diligentius observate, quo modo *unius civitatis*

"show that, among the ancients, *Presbyters and* "*Bishops were* THE VERY SAME. But that BY "LITTLE AND LITTLE, that the plants of dis- "sentions might be plucked up, the whole con- "cern was devolved upon an individual. As the "Presbyters, therefore, KNOW that they are sub- "jected, BY THE CUSTOM OF THE CHURCH, to "him who is set over them; so let the Bishops "know, that they are greater than Presbyters MORE "BY CUSTOM, than by ANY REAL APPOINTMENT "OF CHRIST."

He pursues the same argument, with great point, in his famous Epistle to Evagrius, asserting and proving from the Scriptures, that in the beginning and during the Apostles' days, a Bishop and a Presbyter were the same thing. He then goes on: "As to the fact, that AFTERWARDS, one was "ELECTED to preside over the rest, this was done "as a remedy against schism; lest every one "drawing his proselytes to himself, should rend "the church of Christ. For even at Alexandria, "from the Evangelist Mark to the Bishops Hera- "clas and Dionysius, the Presbyters always chose "one of their number, placed him in a superiour "station, and gave him the title of Bishop: in the "same manner as if an army should MAKE an "emperor; or the deacons should choose from "among themselves, one whom they knew to be

Ephesi *Presbyteros* vocans, postea eosdem *Episcopos* dixerit.—Hæc propterea, ut ostenderemus *apud veteres* eosdem fuisse Presbyteros quos et Episcopos. *Paulatim* vero, ut dissensionum plantaria evellerentur, ad *unum* omnem solicitudinem esse delatam.—Sicut ergo Presbyteri *sciunt se ex ecclesiæ consuetudine* ei, qui sibi propositus fuerit, esse subjectos, ita Episcopi noverint se *magis consuetudine quam dispositionis dominicæ veritate*, Presbyteris esse majores, HIERONYMI *Com: in Tit: I. 1. Opp. Tom.* VI. p 168 *ed: Victorii, Paris*, 1623. *Fol.*

" particularly active, and should call him ARCH-
" DEACON. For, excepting ordination, what is done
" by a Bishop, which may not be done by a Pres-
" byter? Nor is it to be supposed, that the church
" should be one thing at Rome, and another in all
" the world besides. Both France and Britain, and
" Africa, and Persia, and the East, and India, and
" all the barbarous nations worship one Christ, ob-
" serve one rule of truth. If you demand authori-
" ty, the globe is greater than a city. Wherever a
" Bishop shall be found, whether at Rome, or
" Eugubium, or Constantinople, or Rhegium, or
" Alexandria, or Tanis, he has the same preten-
" sions, the same priesthood*."

Here is an account of the origin and progress of Episcopacy, by a Father whom the Episcopalians themselves admit to have been the most able and learned man of his age; and how contradictory it is to their own account, the reader will be at no loss to perceive, when he shall have followed us through an analysis of its several parts.

* Quod autem postea *unus electus* est, qui cæteris præponeretur, in schismatis remedium factum est: ne unusquisque ad se trahens Christi Ecclesiam rumperet. Nam et Alexandriæ à Marco Evangelista usque ad Heraclam & Dionysium Episcopos, *presbyteri semper unum ex se electum, in excelsiori gradu collocatum, Episcopum nominabant:* quomodo si exercitus imperatorem *faciat;* aut diaconi *eligant de se*, quem industrium noverint, & *archidiaconum vocent. Quid* enim facit, *excepta ordinatione, Episcopus*, quod *presbyter non faciat?* Nec altera Romanæ urbis Ecclesia, altera totius orbis existimanda est. Et Galliæ, & Brittaniæ, & Africa, & Persis, & Oriens, & India, & omnes barbaræ nationes unum Christum adorant, unam observant regulam veritatis. Si auctoritas quæritur, orbis major est urbe. Ubicumque fuerit Episcopus, sive Romæ, sive Eugubii, sive Constantinopoli, sive Rhegii, sive Alexandriæ, sive Tanis; ejusdem meriti, ejusdem & sacerdotii. *Hieron. Opp. T. II.* p. 624.

1. JEROME expressly denies the superiority of Bishops to Presbyters, by *divine right*. To prove his assertion on this head, he goes directly to the scriptures; and argues, as the advocates of parity do, from the interchangeable titles of Bishop and Presbyter; from the *directions* given to them without the least intimation of difference in their authority; and from the *powers* of Presbyters, undisputed in his day. It is very true, that the reasoning from *names*, is said, by those whom it troubles, to be "miserable sophistry," and "good for nothing:" But as Jerome advances it with the utmost confidence, they might have forborn such a compliment to the "prince of divines" in the fourth century; especially as none of his cotemporaries, so far as we recollect, ever attempted to answer it. It is a *little* strange that laymen, and clergymen, deacons, priests, and bishops, should *all* be silenced by a page of "miserable sophistry!"

2. JEROME states it, as a *historical fact*, that, in the original constitution of the church, before the devil had as much influence as he acquired afterwards, *the churches were governed by the joint counsels of the Presbyters.*

3. JEROME states it as a *historical fact*, that this government of the churches, *by Presbyters alone*, continued until, for the avoiding of scandalous quarrels and schisms, it was thought expedient to *alter* it. "*Afterwards*," says he, "when every one "accounted those whom he baptized as belonging "to himself, and not to Christ, it was *decreed* "*throughout the whole world*, that one, chosen "from among the Presbyters, should be put over "the rest, and that the whole care of the church "should be committed to him."

4. JEROME states it as a *historical fact*, that this

change in the government of the church—this creation of a superiour order of ministers, took place, not at once, but *by degrees*—" *Paulatim*," says he, " by little and little." The precise date on which this innovation upon primitive order *commenced*, he does not mention; but he says positively, that it did not take place till the factious spirit of the Corinthians had spread itself in different countries, to an alarming extent. " *In populis*," is his expression. Assuredly, this was not the work of a day. It had not been accomplished when the apostolic epistles were written, because Jerome appeals to these for proof that the churches were then governed by the joint counsels of Presbyters; and it is incredible that such ruinous dissensions, had they existed, should not have been noticed in letters to others beside the Corinthians. The disease indeed, was of a nature to spread rapidly; but still it must have time to travel. With all the zeal of Satan himself, and of a parcel of wicked or foolish clergymen to help him, it could not march from people to people, and clime to clime, but in a course of years. If Episcopacy was the *apostolic* cure for schism, the contagion must have smitten the nations like a flash of lightning. This would have been quite as extraordinary as an instantaneous change of government: and would have afforded full as much scope for pretty declamation, as the dream of such a change, which Cyprian and the Layman insist we *shall* dream whether we will or not. No: The progress of the mischief was gradual, and so, according to Jerome, was the progress of the *remedy* which the wisdom of the times devised *.

* Our opponents, who contend that nothing can be concluded from the promiscuous use of the scriptural titles of office,

We agree with them, who think that the experiment introduced more evil than it banished *.

5. JEROME states as *historical facts*, that the elevation of one Presbyter over the others, was a *human*

are yet compelled to acknowledge that *Bishop* and *Presbyter* were *afterwards* separated and restricted, the former to the superiour, and the latter to the inferiour order of ministers. We would ask them *when* and *why* this was done? If it was not necessary to distinguish these officers by specific titles in the apostles' day, what necessity was there for such a distinction afterwards? The church might have gone on, as she began, to this very hour; and what would have been the harm? Nay, there *was* a necessity for the distinction; and Jerome has blown the secret. When one of the Presbyters was set over the heads of the others, there was a *new officer* and he wanted a *name*. So they appropriated the term *Bishop* to him; and thus avoided the *odium* of *inventing* a title unknown to the scripture. The people, no doubt, were told that there was no material alteration in the scriptural order; and hearing nothing but a name to which they had always been accustomed, they were the less startled. The Trojan horse over again!

* One thing is obvious. Had there never been, in the persons of the prelates, a sort of spiritual *noblesse;* there could never have been, in the person of the Pope, a spiritual *monarch.* For the very same reason that a Bishop was appointed to preserve unity among the Presbyters, it was necessary, in process of time, to appoint an *Archbishop* for preserving unity among the bishops; for we never yet heard, that increase of power makes its possessors less aspiring. In the same manner a *patriarch* became necessary to keep their graces the Archbishops in order: and finally, our sovereign lord the Pope, to look after the patriarchs! The analogy is perfect; the reasoning one; and the progression regular. What a beautiful pile! How correct its proportions! how elegant its workmanship! how compact and firm its structure! the Christain *people* at the bottom; rising above them, the *preaching deacons:* next in order, the *Presbyters;* above them, the *Bishops;* these support the *Archbishops*, over whom tower the *patriarchs;* and one *universal Bishop* terminates the whole. Thus this glorious *Babylonish* edifice, having for its base the Christian world, tapers off, by exquisite gradations, into "*his holiness*" at Rome.

contrivance;—was not *imposed* by authority, but *crept in by custom*;—and that the Presbyters of his day, *knew* this very well. *As, therefore*, says he, *the Presbyters* KNOW *that they are subjected to their superiour by* CUSTOM; *so let the bishops know that they are above the Presbyters, rather by the* CUSTOM OF THE CHURCH, *than by the Lord's appointment.*

6. JEROME states it as a *historical fact*, that the first bishops were made by the *Presbyters themselves;* and consequently they could neither have, nor communicate any authority above that of Presbyters. "*Afterwards*," says he, "to prevent "schism, one was *elected* to preside over the rest." Elected and commissioned by whom? By the *Presbyters:* for he immediately gives you a broad fact which it is impossible to explain away. "At Alexandria," he tells you, "from the evangelist Mark to the Bishops Heraclas and Dionysius," i. e. till about the middle of the third century, "the Pres-"byters *always chose* one of their number, *placed* "*him in a superiour station*, and gave him the title of "*Bishop*."

We have not forgotten the gloss put upon this passage, by *Detector*, in the collection under review.

"The truth is," says he, "that Jerome affords no authority for this assertion. In his Epistle to Evag. he says, "Nam et Alexandriæ, a Marco Evangelista usque ad Heraclam et Dionysium Episcopos, Presbyteri semper unum ex se electum, excelsiori gradu collocatum, Episcopum *nominabant*, quomodo si exercitus imperatorem faciat, aut diaconi eligant de se quem industrium noverint, et archidiaconum vocent." "At Alexandria, from Mark down to Heraclas and Dionysius the Bishops, the Presbyters always *named* one, who being chosen from among themselves, they called their Bishop, he being placed in a higher station, in the same manner as if an army should make their general, &c." Does

St. Jerome here declare, as the fictitious "Clemens" asserts, that "the Presbyters *ordained* their Bishop?" No; Jerome merely asserts, that the Presbyters *named, chose* one to be their Bishop. Does it hence follow, that they *gave him his commission;* that they *ordained* him? Does it *always* follow, that because an army choose their general, he does not receive his commission from the supreme authority of the state * ?"

With all deference to this learned critic, we cannot help our opinion, that the appointment, or, if you please, ordination, of the first bishops by Presbyters, not only *follows* from the words of Jerome, but is plainly *asserted* by them.

Dr. Hobart, overlooking the Roman idiom, has thrown into his *English*, an ambiguity which does not exist in the *Latin* of Jerome. According to the well known genius of that language, especially in writers who condense their thoughts, a verb governing one or more participles, in the construction before us, expresses the same meaning, though with greater elegance, as would be expressed by verbs instead of participles†.—It is very possible that the *Detector* might not use this construction; but then the *Detector* does not write Latin like old Jerome. We should display the sentence at length, converting the participles into verbs, were it not for fear of affronting a scholar who insists

* Detector, No. I. *Collec. ft.* 84.

† Ex. gr. In Cæsar's description of the bridge which he constructed over the Rhine, the first sentence is exactly analogous to the sentence of Jerome: "Tigna bina sesquipedalia, paullum ab imo *præacuta*, *dimensa* ad altitudinem fluminis, intervallo pedum duorum inter se *jungebat*." *De Bello Gallico.* Lib. IV. c. 17. p. 187. *ed.* Oudenorpii. 4to. 1737.

We humbly apprehend that Cæsar had as much, to do in *sharpening* and *measuring* the beams, as he had in *joining* them; and did not mean to say that the last operation was performed by his *own hands*, and the former by his *workmen*.

that he has " sufficient learning to defend the Episcopal church* ."

" The truth is" that this " famous" testimony of Jerome, points out, in the process of bishop-making, but *one agency*, and that is the agency of *Presbyters*. Dr. H. himself has unwittingly confirmed our interpretation in the very paragraph where he questions it. His words are these ; " Jerome merely asserts, that the Presbyters *named*, *chose* one to be their bishop." Not *merely* this ; for the words which Dr. H. renders " being placed in a higher station," are under the very same connexion and government with the words which he renders, " being chosen from among themselves ;"— and if, as he has admitted, the latter declare a bishop to have been *elected* by the Presbyters, then, himself being judge, the former must declare him to have been *commisioned* by them. This is an awkward instance of *felo de se ;* yet a proof, how properly the Rev. critic has assumed the appellation of *Detector ;* for he has completely *detected* himself, and no one else !

That we rightly construe Jerome's assertion, is clear, from the scope of his argument, and from his phraseology toward the close of the paragraph.

His position is, that a Bishop and a Presbyter were, at first, the same officer. And so notorious was the fact, that he appeals to the history of the church in Alexandria, as an instance which lasted a century and a half, that when Bishops were made, they were made by Presbyters. But had Dr. H.'s construction been right, had Prelates alone ordained other prelates, the fact, instead of being *for* Jerome, would have been directly *against* him : and surely

* Hobart's *Apology*, *p.* 20.

he was not so dull as to have overlooked this circumstance; although it seems to have escaped the notice of some of his sagacious commentators.

JEROME says, moreover, that Presbyters originally became Bishops, much in the same way as if an army should "MAKE an Emperour; or the deacons should elect one of themselves, and call him *Arch-deacon.*"

The *Detector* has given the passage a *twist*, in the hope of *twisting* Jerome out, and *twisting* the hierarchy in. "Does it *always* follow," he demands, "that because an army choose their gene-"ral, he does not receive his commission from the "supreme authority of the state?" Certainly not: Although he would have gratified some of his readers by producing examples of the armies of those ages choosing their general, and remitting him to a higher authority for his commission. But how came the *Detector* to alter Jerome's phrase from "*making*" to "*choosing*" a general? We always thought, that *making* and *commissioning* an officer, are the same thing. Further, how came the Detector to render Jerome's "*imperator*" by "*general?*" *Almost* all the world, (for the Detector seems to be an exception,) knows that "*Imperator,*" in Jerome's day, signified not "general," but "*Emperour;*" and was the highest official title of the Roman monarchs. It is further known, that the army had, on more occasions than one, *made* an emperour; and that this was all the commission he had. "You inquire," says Jerome, "how the "bishops were at first appointed. Suppose the dea-"cons should get together and elect one of their "number to preside over the rest, with the title of "*Arch-deacon;* or suppose the army should ele-"vate a person whom they thought fit, to the Im-

" perial throne; just so, by their own authority and " election, did the Presbyters make the first Bi- " shops."—And yet Dr. H. can find, in this very testimony, a salvo for *Episcopal* ordination.—His powers of *detection* are very uncommon;

> For optics sharp he needs, I ween,
> Who sees what is not to be seen!

7. JEROME sates it, as a *historical fact*, that even in his own day, that is, toward the end of the fourth century, there was no power, excepting ordination, exercised by a Bishop, which might not be exercised by a Presbyter, " What does a Bishop," he asks, " excepting ordination, which a Presbyter *may not* do?"

Two observations force themselves upon us.

1st. Jerome challenges the whole world, to show in what prerogative a Presbyter was, at *that time*, inferiour to a Bishop, excepting the single power of ordination. A challenge which common sense would have repressed, had public opinion concerning the *rights* of Presbyters allowed it to be successfully met.

2d. Although it appears from Jerome himself, that the prelates were not then in the habit of associating the Presbyters with themselves, in an equal right of *government*, yet, as he told the former, to their faces, that the right was undeniable, and ought to be respected by them, it presents us with a strong fact in the *progress* of Episcopal domination. Here was a power in Presbyters, which, though undisputed, lay, for the most part, dormant. The transition from disuse, to denial, and from denial to extinction of powers which the possessors have not vigilance, integrity, or spirit to enforce, is

natural, short, and rapid. According to Jerome's declaration, the hierarchy did not pretend to the exclusive right of government. Therefore, there was but *half* a hierarchy, according to the present system. That the Bishops had, some time after, the powers of ordination and government both, is clear. How did they acquire the monopoly? By apostolic institution? No. Jerome refutes that opinion from the scriptures and history. By apostolical tradition? No. For in the latter part of the fourth century, their single prerogative over Presbyters was the power of ordination. Government was at first exercised by the Presbyters in common. When they had, by their own act, placed a superiour over their own heads, they rewarded his distinction, his toils, and his perils, with a proportionate reverence; they grew slack about the maintenance of troublesome privilege; till at length, their courtesy, their indolence, their love of peace, or their hope of promotion, permitted their high and venerable trust to glide into the hands of their prelates. We have no doubt that the course of the *ordaining power* was similar, though swifter.

Nothing can be more pointless and pithless than the declamation of Cyprian, the Layman, and their Bishop, on the *change* which took place in the original order of the church. They assume a *false fact*, to wit, that the change must have happened, if it happened at all, *instantaneously:* and then they expatiate, with great vehemence, on the *impossibility* of such an event. This is mere noise. The change was *not* instantaneous, nor sudden. The testimony of Jerome, which declares that it was *gradual*, has sprung a mine under the very foundation of their edifice, and blown it into the air.

Were we inclined to take up more of the reader's time on this topick, we might turn their own weapon, such as it is, against themselves. They do not pretend that Arch-bishops, Patriarchs, and Primates, are of Apostolical institution. They will not so insult the understanding and the senses of men, as to maintain that these officers have no more power than simple Bishops. Where, then, were all the principles of adherence to Apostolic order when these creatures of human policy made their entrance into the church? Among whom were the daring innovators to be found? Where was the learning of the age? Where its spirit of piety, and its zeal of martyrdom? Where were the Presbyters? Where the Bishops? What! all, all turned traitors at *once?* All, all conspire to abridge their own rights, and submit their necks to new-made superiours? What! *none* to reclaim or remonstrate? Absurd! Incredible! Impossible! These questions, and a thousand like them, might be asked by an advocate for the divine right of *Patriarchs*, with as much propriety and force as they are asked by advocates of the simpler Episcopacy. And so, by vociferating on *abstract principles*, the evidence of men's eyes and ears is to be overturned, and they are to believe that there are not now, and never have been, such things as Archbishops, Patriarchs, or Primates in the Christianized world; seeing that by the *assumption* of the argument, they have no divine original; and by its *terms*, they could not have been introduced by mere human contrivance.

To return to Jerome. The Prelatists being unable to evade his testimony concerning the change which was effected in the original order of the church, would persuade us that he means a change

brought about by the *authority of the Apostles* themselves*. But the subterfuge is unavailing. For

(1.) It alleges a *conjectural tradition* against the authority of the *written scriptures*. For no trace of a change can be seen there.

(2.) It overthrows completely all the proof drawn for the hierarchy from the Apostolic records. For, if this change was introduced by the Apostles *after* their canonical writings were closed, then it is vain to seek for it in those writings. The consequence is, that the Hierarchists must either retreat from the New Testament, or abandon Jerome.

(3.) It makes the intelligent father a downright fool—to plead Apostolic authority for the original equality of ministers; and in the same breath to produce that same authority for the inequality which he was resisting!

(4.) To crown the whole, it tells us that the apostles having fixed, under the influence of *divine inspiration*, an order for the church; found, upon a few years' trial, that it would *not do*, and were obliged to mend it: only they forgot to apprise the churches of the alteration; and so left the exploded order *in* the rule of faith; and the new order *out* of it; depositing the commission of the prelates with that kind foster-mother of the hierarchy, *Tradition* †!

We may now remind our reader of the Layman's declaration, that we "*can produce* NO *record of a* "CHANGE; *but are obliged to* imagine *one, in op-* "*position to the* UNIFORM *testimony of the primi-*

* HOBART'S *Apology*, p. 174, &c.

† If any of our readers wishes to have a fuller view of the writhings of the hierarchy on Jerome's spear, we advise him to read Dr. Hobart's Apology, p. 174—194.

" *tive Fathers!*" And of the declaration of Cyprian, that we talk " *of a change that must have* " *taken place at an early period; but can produce* " NO PROOF on which *to ground our bold asser-* " *tions*"—That we " *are countenanced by* NONE " OF THE RECORDS *of these times that have been* " *transmitted to us*"—That our opinion is " *mere* " *conjecture, a creature of the imagination!!*" These gentlemen have, indeed, made their excuse; they have honestly told us, what their pages verify, that they are but " striplings " in literature. But that a prelate, from whom we have a right to look for digested knowledge, and scrupulous accuracy, should deal out the same crude and unqualified language, excites both surprise and regret. He has been pleased to say, that our late brother, the Rev. DR. LINN, in " *representing Jerome as favouring* " *the Presbyterian scheme of church government,*" has " *pursued the usual mode of* ARTFUL MISRE- " PRESENTATION." With *whom* the *misrepresentation* lies, we leave to public opinion. But as we wish to give every one his due, we cannot charge the Right Reverend Prelate with any *art;* nor withhold an advice, that when he is searching, on this subject, for a " spark of modesty," he would direct his inquiries to a " bosom " to which he has much easier access, than to the bosom of any Presbyterian under heaven.

After this exhibition of Jerome's testimony, it would be superfluous to follow with particular answers, all the petty exceptions which are founded upon vague allusions and incidental phrases. Jerome, like every other writer upon subjects which require a constant reference to surrounding habits, conforms his speech to his circumstances. He could not be for ever on his guard; and if he had been,

no vigilance could have secured him from occasional expressions which might be interpreted as favourable to a system which he solemnly disapproved. This will sufficiently account for those disconnected sentences which the friends of the hierarchy have so eagerly seized. We could show, taking them one by one, that they fall very far short of the mark to which they are directed *. When we want to know a man's matured thoughts on a disputed point, we must go to those parts of his works where he has deliberately, and of set purpose, handled it. All his looser observations must be controlled by these. A contrary procedure inverts every law of criticism; and the inversion is

* The quotation which stands most in the way of our argument, and of Jerome's testimony, is from his "Catalogue of Ecclesiastical Writers;" where, says Dr. Hobart, "he *records*, "as a *matter* of fact, 'JAMES, immediately after our Lord's "ascension, having been ORDAINED BISHOP OF JERUSALEM, "undertook the charge of the church at Jerusalem. TIMO-"THY WAS ORDAINED BISHOP *of the Ephesians by* PAUL, TI-"TUS of *Crete*. POLYCARP was by JOHN ORDAINED BISHOP "of Smyrna. Here, then," the reader perceives the triumph, "here, then, we have *bishops* ordained in the churches by the "apostles themselves." HOBART'S *Apology*, p. 194.

There is a small circumstance rather unfavourable to this voucher.—It is not JEROME'S. Of that part which relates to Timothy and Titus, this is expressly asserted by the episcopal historian, CAVE; and by Jerome's popish editor. Vide CAVE, *Script. eccles. hist. litter. p.* 172, *ed. Colon.* 1720. HIERON. *Opp. T. I. p.* 265. 268. *ed. Victorii.* The articles JAMES and POLYCARP are so precisely in the same style with the others, and so diametrically repugnant to Jerome's own doctrine, that if, by "*bishop*," is meant such a bishop as was known in his day, it is inconceivable they should have proceeded from his pen. That they are interpolations, or have been interpolated, we think there is internal evidence. At least, when several articles of the same catalogue, tending to the *same point*, and written in the *same strain*, are confessedly spurious; it is hardly safe to rely upon the remainder as authentic testimony.

not the more tolerable, or the less reprehensible, because advocates of the hierarchy have chosen to adopt it. But if Jerome's testimony is to be slighted, because he was fervid, impetuous, and unceremonious, we much fear that some of the most important facts in ecclesiastical and civil history must be branded as apocryphal. We are very sure that none of Dr. H.'s friends could ask the credence of the world to a single assertion in his Apology. And if similar productions were the fashion of the day, we have no reason to wonder at indignant feeling and vehement language in men of a less fiery spirit than father JEROME.

(To be Continued.)

ART. V. *An Apology for Apostolic Order and its Advocates, occasioned by the strictures and denunciations of the Christian's Magazine. In a series of letters addressed to the Rev. John M. Mason, D. D. the editor of that work. By the Rev. John Henry Hobart, an Assistant Minister of Trinity Church.* 1807. 8vo. pp. 273. New-York, T. & J. Swords, $1 $\frac{50}{100}$.

(Concluded from p. 96.)

DR. H.'s defence against the charges under consideration, resolves itself into two parts; the *one* is an attempt to show that

"The same *uncandid* and *unfair arts*," viz. as those employed by the C. M. "would involve many of *our principles* in odium, and fix on us consequences of our opinions,

which we will doubtless abhor and disclaim *"—"Let us suppose," says the Apologist, "some ingenious sophist resolves to dispute Dr. Mason's pretensions to superiority in the arts of plausible but false deduction, of blackening opinions that they may be "urged over the precipice." He opens the Christian's Magazine, and thus breaks a lance with its giant editor †."

Dr. H. then goes on to show how an *ingenious* sophist would acquit himself "in the arts of plausible but false deduction." The *sophistry* is palpable enough; the *ingenuity* is not quite so clear. But it appears to us to be fully as sound and conclusive as any other reasoning in that part of the "Apology" which we are now reviewing. The question, which Dr. H. after all his lucubrations, has left pretty nearly where he found it, still recurs, Whether his claims on behalf of the Episcopal church, do or do not justify, our construction? Dr. H. replies, No! And his attempt to establish the negative, constitutes the *other* part of his defence. This, to our apprehension, contains little more than assertions and explanations of his "charity," repeated, and repeated, and repeated, till the point to be settled is lost in the multitude and the glitter of words; or else in disowning a consequence, he repudiates a principle; and in again espousing the principle, invites the consequence: thus giving in one breath, and taking back in the next: and in this alternation of giving and taking, exhibiting a most curious struggle between his charity and his logic.

If, however, it is true, that we have so grossly mistaken and misrepresented the principles of Dr. H. and his friends, and their predecessors, as he pretends, we have the consolation of erring in company which he will not deny to be respectable.

* *Apology*, p. 68. † *Ib.*

The first of our fellow-trespassers is no less a personage than Archbishop *Wake*, under whose wing Dr. H. is proud to cower. Before and during the time of this learned and amiable prelate, a number of Episcopal writers advanced the very same claims which have recently been revived by Daubeny, Hobart, &c. And he did not scruple to tell them that they "were out of their senses." "God "forbid," says he, in a a letter to the famous Le Clerc, "God forbid that I should be so iron-heart-"ed, as on account of such a defect," viz. the want of Episcopal order, "to believe that some of them" the foreign protestant churches, "should be cut "off from our communion; or with certain *insane* "writers among us, to pronounce that they have *no* "*true and valid sacraments;* and so are *hardly* "*Christians* *."

The archbishop, it seems, construed these exclusive claims as we have done: and he has called their advocates by much harsher names than we choose to adopt. Pray was this "eminent and revered Bishop," as Dr H. terms him, "uncandid and unfair?" Was *he*, too, an "ingenious sophist," versed in the "arts of plausible but false deduction?" Did *he*, too, pursue "an unrelenting system of intemperate denunciation †?" Surely it was rather *mal-a-propos* to break the head of his grace of Canterbury with a stroke aimed at a poor presbyterian!

* Interim absit ut ego tam *ferrei pectoris* sim, ut ob ejus modi defectum (sic mihi absque omni invidia appellare liceat) aliquas earum a communione nostra abscindendas credam: aut cum quibusdam *furiosis* inter nos scriptoribus, eas nulla *vera ac valida sacramenta habere*, adeo ue vix Christianos esse pronuntiem. *Letter to Le Clerc, April*, 1719 *Appen.* to Mosheim's history, vol. 6. App. III. No. xxi. p. 134.

† Apology, p. 13.

We have taken this retrospect merely to show the *continuity* of the exclusive system of Dr. H. and his friends, and the light in which it has been viewed by great men in his own church. To prove that the very same consequences are, at this moment, drawn from it by high churchmen themselves, we select the following instance out of several which we have before us, and well authenticated.

In the fall of 1806, a young gentleman, extremely attached to the Episcopal church, and an advocate for the doctrine of baptismal regeneration, was led, by mere curiosity, to a weekly evening lecture in one of the neighbouring non-episcopal churches. The subject, which was our Lord's conversation with Nicodemus on the new birth, arrested his attention, and the argument went home to his heart. He became convinced that he had been in fatal errour as to the ground of his eternal hope; an entire revolution was wrought in his sentiments and character; and, at length, under more sound and evangelical views, he applied to the minister whose labours had been blessed to him, for admission to the Lord's table. After giving a satisfactory account of his Christianity, he was desired to ask from his Episcopal pastor a certificate of dismission: his friend at the same time remarked, "Al-"though he does not acknowledge me to be a law-"ful minister of the Gospel, yet I deem it proper "to pay him this compliment." The certificate was asked; but, instead of giving it, the Episcopal clergyman broke out into an invective against the youth; told him "he deserved to be excommuni-"cated—that he was *leaving the way of salvation* "—that Jesus Christ would reject him at the great

" day—and that he," the clergyman, " would be " witness against him ! !"

The reader may rely upon the fact. We have place, names, and authority to give, should it be denied. The clergyman is well known ; and has distinguished himself as an advocate of " the church ;" and, with all deference to Dr. H. *his* construction of her claims appears to us to be not unlike " Episcopacy or perdition !"

But to cut this whole matter short—God has either promised eternal life to non-episcopalians who believe in Christ, or he has not. If he has, they have a complete claim upon *covenant mercy*—If he has not, it is the height of presumption in the Episcopalians to promise for him ; and the height of folly in the others to believe them. To tell us that when they " maintain that communion with the " Episcopal priesthood is an indispensable condi- " tion of salvation," they only mean " indispensable on the part of *man*," is a most singular explanation. Do they really imagine, that the world is in danger of ascribing to them a right to alter the conditions of salvation? After all their explanations, the question recurs, *whether* GOD *will dispense with this their darling condition, or not?* If not, then again, our alternative is " Episcopacy or perdition." If he will, and if he does ; if, notwithstanding our refusal to acknowledge the prelates, we may be accepted in his dear Son, may live in the light of his countenance, and die in the joy of his salvation, it is enough for us. We shall give ourselves very little trouble about a dispensation from the Episcopal priesthood ! They need not be uneasy : we are far enough from supposing that *they* have any power of dispensing with God's appointments. But to proclaim communion with them an indispensable

condition of salvation; and then not only to concede that God is *dispensing* with this condition every hour; but that they should be "monsters of arrogance and impiety," to doubt it, is worse than trifling. For, in order to support a favourite hypothesis, it engenders a false and pernicious notion of the HOLY ONE of Israel, as perpetually departing from his own plan, reversing his own law, contradicting his own revelation; whereas he is, for he has himself said it, *the father of lights, with whom is no* VARIABLENESS *neither* SHADOW OF TURNING *.

It is now time to have done with this Apology. Were we to expose all its sophisms, perversions, mistakes, and puerilities, we should weary ourselves without profiting the reader. We are perfectly content that our argument for ministerial equality, which Dr. H. has undertaken to answer, shall stand before any competent tribunal, and speak for itself, against all his accusations, without the aid of counsel. We shall therefore, take our leave of him, after presenting the reader with a pretty strong example of his correctness in his facts.

"When the *Secession* took place in Scotland, the Seceders were solemnly excommunicated by the Established Church; and when the Seceders split into the two sects of *Burghers*, and *Anti-Burghers*, they excommunicated each other. In like manner, when, in this country, some of the ministers of the *Associate Presbytery*, consisting chiefly of Anti-Burghers, seceded from that Presbytery, and, in conjunction with some of the Ministers of the *Reformed Presbytery*, formed a new church under the denomination of the *Associate-Reformed Church*, (of which you are a minister,) sentences of excommunication were formally passed†."

Dr. H.'s first assertion is, that

"The Seceders were solemnly excommunicated by the established Church."

* JAMES i. 17. † *Apology*, p. 224.

This is not true—the seceding *ministers*, to the number of eight, were, in 1740, *deposed* by the General assembly of the church of Scotland. No excommunication took place, even of *them;* far less of "the seceders," who were a large body of people: and this censure was not inflicted till seven years after the secession had commenced.

Dr. H.'s second assertion, is that,

"When the Seceders split into the two sects of *Burghers* and *Anti-Burghers*, they excommunicated each other."

This is not true—The Antiburghers, did, indeed, pronounce a sentence of excommunication upon the Burghers; but it was never reciprocated.

Dr. H.'s third assertion, is that,

"In like manner, when, in this country, some of the ministers of the *Associate Presbytery*, consisting chiefly of Anti-Burghers, seceded from that Presbytery, and in conjunction with some ministers of the *Reformed Presbytery*, formed a new church, under the denomination of the *Associate-Reformed Church*, sentences of excommunication were formally passed."

Unless the writer has purposely provided for tergiversation, the only meaning which can be put upon this paragraph is, that the two bodies alluded to, mutually excommunicated each other. This is mere fiction; no such excommunications ever existed.

Here, now, are three sentences together, containing the same number of gross errours in matters of fact; of fact, comparatively recent; and of which, authentic accounts are within every one's reach—Three sentences; and an errour a-piece! Not much amiss for a controvertist who has "*learning* enough to defend the Episcopal church!" And a very comfortable pledge of the security with which his readers may repose upon his representations!

THE

CHRISTIAN's MAGAZINE.

The Life of PATRICK HAMILTON, the First Scotch Reformer.

PATRICK HAMILTON, was a gentleman of Scotland, and, says Mr. Hugh Spence, of royal descent, being by his father nephew to James Hamilton, Earl of Arran; and by his mother nephew to John Stewart, Duke of Albany; a circumstance in Providence, that was subservient to raise more attention to his excellent doctrine, holy life, and patient sufferings. He had an amiable disposition, and was well educated; he was very early made abbot of Ferme, with a view to his being one day more highly preferred. At the age of twenty-three, he, with three companions, travelled into Germany, in pursuit of religious knowledge, and coming to Wittenberg, he met with Luther and Melancthon, with whom he held frequent and close conferences, and by whom he was well instructed in the doctrines of the gospel. From thence he went to Marpurg, an university newly erected by Philip, Landgrave of Hesse; he became intimately acquainted with Lambert, our English martyr, at

whose instance he was the first in that university, who set up public disputations concerning faith and works; the propositions and conclusions of which, are in what is entitled *Patrick's Places*, of which excellent tract we shall subjoin a specimen at the end of this article.

He grew daily in grace and in the knowledge of Jesus Christ; and being well established in the faith, and much improved in all useful learning, he returned with one of his companions to Scotland, desirous to impart the knowledge of the true religion to his countrymen. With a view to this, he began to preach the gospel of Jesus Christ with great fervency and boldness, and to lay open the errors and corruptions of the church of Rome. This soon alarmed the whole body of the clergy, and particularly James Beaton, archbishop of St. Andrew's, who laboured to get Mr. Hamilton to come to him at St. Andrew's; where, after several days conference, he was dismissed, the archbishop seeming to approve of his doctrine, acknowledging that many things wanted reformation in the church. But, at the same time, the archbishop consulted with other bishops, to put the king, (who was young and much led by them,) upon going on a pilgrimage to St. Dothesse in Ross; so that, during his absence, they might condemn Mr. Hamilton, as no interest could then be made with the king to save his life. Mr. Hamilton, not suspecting their malice and treachery, remained at St. Andrew's; and the king being gone on his pilgrimage, he was cited to appear before the archbishop and his colleagues on the first day of March, 1527. The articles of accusation brought against him, which he was found guilty in holding and maintaining, and for which he was condemned to death, are the following:

" That man hath no free-will.—That there is no " purgatory.—That the holy patriarchs were in " heaven before Christ's passion.—That the pope " hath no power to loose and bind: Neither any " pope had that power since St. Peter.—That the " pope is *antichrist*, and that every priest hath the " power that the pope hath.—That Mr. Patrick " Hamilton was a bishop.—That it is not necessa- " ry to obtain any bulls from any bishop.—That " the vow of the pope's religion is a vow of wick- " edness.—That the pope's laws be of no strength. " —That all Christians, worthy to be called Chris- " tians, do know that they be in the state of grace. " —That none be saved, but those that are before " predestinate.—Whosoever is in deadly sin, is un- " faithful.—That God is the cause of sin, in this " sense; that is, that he withdraweth his grace " from men, whereby they sin.—That it is devilish " doctrine, to enjoin to any sinner actual penance " for sin.—That the said Mr. Patrick Hamilton " himself doubteth whether all children, departing " incontinent after their baptism, are saved or con- " demned.—That auricular confession is not ne- " cessary to salvation."

Though these articles are inserted in their registers, ' nevertheless,' says Mr. Fox, ' other learned ' men, who communed and reasoned with him, do ' testify, that these articles following were the very ' articles for which he suffered.'

" 1. Man hath no free-will. 2. A man is only " justified by faith in Christ. 3. A man, so long " as he liveth, is not without sin. 4. He is not " worthy to be called a Christian, who believeth not " that he is in grace. 5. A good man doeth good " works: but good works do not make a good " man. 6. An evil man bringeth forth evil works:

" Evil works, being faithfully repented, do not " make an evil man. 7. Faith, hope, and charity, " be so linked together, that one of them cannot " be without another in one man in this life."

' And as touching the other articles,' adds Mr. Fox, ' whereupon the doctors gave their judg-' ments, as divers do report, he was not accused of ' them before the archbishop. Albeit, in private dis-' putation he affirmed and defended the most of ' them.' That he did not hold the whole of them, at least as they are expressed in their register, may easily be learnt from his writings, where he treats of the same doctrines, and especially in his treatise entitled *Patrick's Places.* A performance so very judicious and truly evangelical, that it is some concern to us, that we cannot oblige the reader with the whole of it.

Having gone through the farce of a trial, they proceeded to pronounce sentence upon him, which, because it shows his understanding, orthodoxy, and innocence, as well as the ignorance and cruelty of the papists, we will lay it before the reader in their own words.

His sentence, as it stands in the register of the archbishop's court, was as follows:

' CHRISTI *nomine invocato:* We James, by the ' mercy of God, archbishop of St. Andrew's, pri-' mate of Scotland, with the council, decree, and ' authority of the most reverend fathers in God, and ' lords, abbots, doctors of theology, professors of ' the holy scripture, and masters of the university, ' assisting us for the time, sitting in judgment ' within our metropolitan church of St. Andrew's, ' in the cause of heretical pravity, against Mr. Pa-' trick Hamilton, abbot or pensionary of Ferme, ' being summoned to appear before us, to answer

'to certain articles affirmed, taught, and preached 'by him, and so appearing before us, and accused, 'the merits of the cause being ripely weighed, dis- 'cussed, and understood, by faithful inquisition 'made in Lent last past; We have found the same 'Mr. Patrick Hamilton many ways inflamed with 'heresy, disputing, holding, and maintaining divers 'heresies of Martin Luther and his followers, re- 'pugnant to our faith, and which are already con- 'demned by general councils, and most famous 'universities*. And he being under the same in- 'famy, we decerning before him to be summoned 'and accused upon the premises, he of evil mind, '(as may be presumed,) passed to other parts forth 'of the realm, suspected and noted of heresy. And 'being lately returned, not being admitted, but of 'his own head, without licence or privilege, hath 'presumed to preach wicked heresy.

'We have found also, that he hath affirmed, pub- 'lished, and taught divers opinions of *Luther*, and 'wicked heresies, after that he was summoned to 'appear before us, and our council: "That man "hath no free-will: That man is in sin so long as "he liveth: That children, incontinent after their "baptism, are sinners†: All Christians, that be "worthy to be called Christians, do know that they "are in grace: No man is justified by works, but "by faith only: Good works make not a good man, "but a good man doth make good works: That "faith, hope, and charity, are so knit, that he that "hath the one, hath the rest, that he that wanteth

* They do not pretend so much as to say they were condemned by the scriptures.

† It may be observed, that these articles do not agree with those in their register.

" the one of them, wanteth the rest, &c." with di-
' vers other heresies and detestable opinions: and
' hath persisted so obstinate in the same, that by
' no counsel nor persuasion he may be drawn there-
' from to the way of our right faith.

' All these premises being considered, we, hav-
' ing God and the integrity of our faith before our
' eyes, and following the counsel and advice of the
' professors of the holy scripture, men of law, and
' other assisting us for the time, do pronounce, de-
' termine, and declare the said Mr. Patrick Hamil-
' ton, for his affirming, confessing, and maintaining
' of the aforesaid heresies, and his pertinacity, (they
' being condemned already by the church, general
' councils, and most famous universities,) to be an
' heretic, and to have an evil opinion of the faith,
' and therefore to be condemned and punished, like
' as we condemn, and define him to be punished,
' by this our sentence definitive, depriving and sen-
' tencing him to be deprived of all dignities, or-
' ders, offices, and benefices of the church; and
' therefore do judge and pronounce him to be de-
' livered over unto the secular power, to be punish-
' ed, and his goods to be confiscate.

' This our sentence definitive was given and read
' at our metropolitan church of St. Andrew's, the
' last day of the month of February, Anno 1527,
' being present the most reverend fathers in Christ,
' and lords, *Gawand*, bishop of Glasgow; *George*,
' bishop of Dunkeldon; *John*, bishop of Brecham;
' *William*, bishop of Dunblane; *Patrick*, prior of
' St. Andrew's; *David*, abbot of Abirbrothoke;
' *George*, abbot of Dumferling; *Alexander*, abbot
' of Caunbuskineth; *Henry*, abbot of Lendors;
' *John*, prior of Peterweme; the dean and subdean
' of Glasgow; Mr. *Hugh Spence*, *Thomas Ramsay*,

'*Allane Meldrum*, &c. In the presence of the 'clergy and the people.'

That this sentence might have the greater authority, they caused it to be signed by all present, of any account, whether clergy or laity; and, in order to make their number appear great, they took the subscription of the very children of the nobility. Being thus condemned as an obstinate heretic, he was delivered over to the secular power, and after dinner, on the same day, the fire was prepared, and he was led to execution; whilst most people thought it was only to terrify him, and to make him recant. But God, for his own glory, the good of the elect, and for the manifestation of their brutal tyranny, had decreed it otherwise; and so strengthened him, that neither the love of life, though young, nor fear of this cruel death, could in the least move him from the truth he had boldly professed.

At the place of execution, he gave his servant, that had long attended him, his gown, coat, cap, and his other garments, saying, "These are the last "things you can receive of me, nor have I any "thing now to leave you, but the example of my "death, which I pray you to bear in mind; for, "though it be bitter to the flesh, and fearful before "men, yet it is the entrance into eternal life, which "none shall inherit, who deny *Jesus Christ* before "this wicked generation." He was then bound to the stake in the midst of wood and coal, which they attempted to set on fire with gun-powder; but it neither killed him nor kindled the fire, only exceedingly scorched one side of his body and his face. During the painful interval of their going to the castle for more powder and combustibles, the friars called frequently upon him to recant; and when the fire was kindled, it burnt so slowly, that

he endured great torment; which the friars endeavoured to increase by setting some of their own creatures to cry out in a clamorous manner, 'Turn, 'thou heretic, pray to the virgin, say, *salve regina*, *&c.*" to whom he answered, "Depart from me, "and trouble me not, you messengers of *Satan*." One friar Campbell, who had visited him often in prison, was particularly officious, and continued to bellow out, 'Turn, thou heretic; turn, thou he-'retic;' whom Mr. Hamilton thus addressed, "Wicked man! you know I am not a heretic, and "have confessed the same to me in private; but I "appeal to the just tribunal seat of *Jesus Christ*, "and cite you to appear there to answer for it to "almighty GOD." And then said, "How long, "O Lord, shall darkness overwhelm this realm? "and how long wilt Thou suffer the tyranny of "these wicked men?" And at length with a loud voice he cried, as he had frequently done, "Lord "Jesus, receive my spirit!" and died.

It is recorded, that friar Campbell died not long after in a phrensy, and seemingly in despair. Which, considered with the circumstance of his being cited by Mr. Hamilton, made a great impression on the minds of the people, and caused them to inquire more particularly into the nature and meaning of the articles, for which Mr. Hamilton was burnt; and so this event proved the means of many embracing the truth. Mr. Knox, in his history of Scotland, relates the amazing effects of this great man's death, and how wonderfully the Lord spread abroad the light of the gospel, by a careful examination of the articles upon which he was condemned, and of his writings.

'When those cruel wolves had, as they suppos-'ed, clean devoured the prey, they found them-

'selves in worse case than before; for then, within 'St. Andrew's, yea, almost within the whole realm, '(who heard of that fact,) there was none found 'who began not to inquire, wherefore Mr. Patrick 'Hamilton was burnt? And when his articles were 'rehearsed, question was holden, if such articles 'were necessary to be believed under the pain of 'damnation? And so, within a short space, many 'began to call in doubt that which before they held 'for a certain verity; insomuch that the university 'of St. Andrew's and St. Leonard's college, prin-'cipally by the labours of Mr. Gavin Logy, the 'novices of the abbey, and the sub-prior, began to 'smell somewhat of the verity; and to espy the va-'nity of the received superstition: Yea, within few 'years after, began both black and grey friars pub-'licly to preach against the pride and idle life of 'bishops, and against the abuses of the whole ec-'clesiastical state. Amongst whom was one called 'William Arithe, who, in a sermon preached in 'Dundee, spake somewhat more freely against the 'licentious life of the bishops, than they could well 'bear. The bishop of Berchin having his parasites 'in the town, buffetted the friar, and called him he-'retic. The friar passed to St. Andrew's, and did 'communicate the heads of his sermon to Mr. John 'Mair, whose word then was held as an oracle in 'matters of religion; and being assured of him, 'that such doctrine might well be defended, and 'that *he* would defend it, for it contained no heresy; 'there was a day appointed to the said friar, to 'make repetition of the same sermon; and adver-'vertisement was given to all such as were offend-'ed at the former, to be present. And so, in the 'parish church of St. Andrew's, upon the day ap-'pointed, appeared the said friar, and had, amongst

'his auditors, Mr. John Mair, Mr. George Lock-
'hart, the abbot of Cambuskeneth, Mr. Pa rick
'Hepburn, prior of St. Andrew's, with all the doc-
'tors and masters of the universities. Shortly af-
'ter this, new consultation was taken there, that
'some should be burnt; for men began freely to
'speak. A merry gentleman, called John Lindsay,
'familiar to archbishop Beaton, standing by, when
'consultation was had, said, "My Lord, if ye burn
"any more, except ye follow my counsel, ye will
"utterly destroy yourselves; if you will burn
"them, let them be burnt in hollow cellars; for
"the smoke of Mr. Patrick Hamilton hath infected
"as many as it blew upon."

The rulers and doctors of the university of Louvain, hearing that the bishops and doctors of Scotland had condemned and burnt this great and good man, exceedingly rejoiced and triumphed; and in a letter written to the archbishop of St. Andrew's and the other doctors, they 'highly applaud the 'worthy and famous deservings of their achieved 'enterprise in that behalf.' Which letter Fox has given at large.

We may here observe, that the church of Rome, from the very beginning of her claiming *temporal* authority, *wordly* riches, and *earthly* government, has more and more departed from the purity of the gospel, has imbibed a bloody and persecuting spirit against all opponents, and at length has placed itself entirely upon a footing with the princes and kingdoms of this world, which come to naught. The love of temporal dominion and authority in the church, in which the passions of carnal men can be as fully satisfied as in any other system of human polity, has been the chief ground of dissention, error, and persecution. Nor is this love of

rule to be confined to the church of Rome; the smallest sect and party, acting upon the same principles, and founded upon the bottom of human aims and human authority, either exercising dominion or despising dominion from worldly motives, is guilty of the same spirit, and would exercise the same conduct, but for the prevention of superior force. While men act *from* the world, their end will be *the world;* be their outward professions what they may. These professions, in no sense, make a Christian, whose definition it is, to be *crucified to the world* and to the *flesh*, *to put on Christ*, and to be *one with him*, and to be a *stranger and pilgrim on the earth*, seeking *a better country and a heavenly.*

In the interval between this holy man's death, and the public ministrations of the excellent Mr. George Wishart, several persons suffered for the truth in Scotland, and, among the rest, Mr. John Rogers, a gracious and learned minister, who was murdered in prison, by the order of cardinal Beaton, and thrown over the wall, with a report, that in attempting to escape he had broken his neck. Mr. Thomas Forrest, another minister, was also burned for an heretic, by the means of the popish bishop of Dunkelden. By the writings and sermons of these blessed men, a seed of Reformation was sown in Scotland, which, being watered and witnessed by their blood, soon sprung up into a flourishing tree, and gloriously overspread that whole country.

We promised to give our readers a specimen of this excellent man's tract, called *Patrick's Places*, which have ever been esteemed by the most able and serious Christians, (especially considering the time when they were written,) as an admirable and

invaluable performance. They were prefaced by Mr. John Frith, the martyr, in the following manner:

'JOHN FRITH *unto the Christian Reader.*

'Blessed be the God and Father of our Lord Jesus Christ, which in these last days and perilous times, hath stirred up in all countries witnesses unto his Son, to testifie the truth unto the unfaithful, to save at the least some from the snares of antichrist which lead to perdition; as ye may here perceive by that excellent and well learned young man, Patrick Hamilton, born in Scotland, of a noble progeny: who, to testifie the truth, sought all means and took upon him priesthood, (even as Paul circumcised Timothy to win the weak Jews,) that he might be admitted to preach the pure word of God. Notwithstanding, as soon as the chamberlain and other bishops of Scotland had perceived that the light began to shine, which disclosed their falsehood that they conveyed in darkness, they laid hands on him; and because he would not deny his Saviour Christ, at their instance, they burnt him to ashes. Nevertheless, God of his bounteous mercy, (to publish to the whole world, what a man these monsters have murdered,) hath reserved a little treatise, made by this Patrick, which if ye list, ye may call PATRICK'S PLACES: For it treateth exactly of certain common places, which known, ye have the pith of all divinity. This treatise I have turned into the English tongue, to the profit of my nation: To whom I beseech God to give light, that they may espie the deceitful paths of perdition, and return to the right way, which leadeth to life everlasting. Amen.'

The following are extracts from the treatise.

THE DOCTRINE OF THE LAW.

Proposition.

" He that keepeth not all the commandments of " God, keepeth not one of them.

Argument.

" *He that keepeth one commandment of God,* " *keepeth all.* Ergo, *He that keepeth not all the* " *commandments of God, keepeth not one of them.*

Proposition.

" It is not in our power to keep any one of the " commandments of God.

Argument.

*Baroco**.
" *It is impossible to keep any of the command-*
" *ments of God, without grace.*
" *It is not in our power to have grace.*
" Ergo; *it is not in our power to keep any of*
" *the commandments of God.*

" And even so may you reason concerning the " Holy Ghost and faith, forasmuch as neither with- " out them we are able to keep any of the com- " mandments of God, neither yet be they in our " power to have. *Non est volentis neque currentis,* " *&c.* Rom. ix. 16.

Proposition.

" The law was given us to show our sin.

" *By the law cometh the knowledge of sin.* Rom. " iii. 20.

" I knew not what sin meant but through the " law: *For I had not known what lust had meant,* " *except the law had said, Thou shalt not lust.* " *Without the law, sin was dead, that is, it moved*

* The words prefixed to this bracket, and some others, viz. *Baroco*, *Larii*, &c. are technical terms used in the old scholastic logic to indicate particular forms of syllogisms or arguments. See them explained in WATTS's *Logick*, Part III. Ch. II. Sec. 3

" *me not, neither wist I that it was sin, which not-*
" *withstanding was sin, and forbidden by the law.*
" Rom. vii.

Proposition.

" The law biddeth us to do that thing, which is
" impossible for us.

Argument.

Da- " *The keeping of the commandments is to us*
" *impossible.*
ri- " *The law commandeth to us the keeping of*
" *the commandments.*
i. " Ergo; *the law commandeth unto us, what*
" *is impossible.*

" *Objection.* But you will say, Wherefore doth
" God bid us to do that which is impossible for us?

" *Answer.* To make thee know that thou art but
" evil, and that there is no remedy to save thee in
" thine own hand: and that thou mayest seek a
" remedy at some other: for the law doth nothing
" else but condemn thee.

" THE DOCTRINE OF THE GOSPEL.

" The GOSPEL is, in other words, good tidings[a];
" and may be expressed in the following manner.

" Christ is the Saviour of the [elect] world[b].
" Christ is the Saviour[c]. Christ died for us[d].
" Christ died for our sins[e]. Christ bought us with
" his blood[f]. Christ washed us with his blood[g].
" Christ offered himself for us[h]. Christ bare
" our sins on his own back[i]. Christ came into
" this world to save sinners[k]. Christ came into
" this world to take away our sins[l]. Christ
" was the price that was given for us and our
" sins[m]. Christ was made debtor for us[n]. Christ

a Luke ii. b John iv. c Luke ii. d Rom. v.
e Rom. iv. f 1 Pet. ii. g Rev. i. v. h Gal. i.
i Isa. liii. k 1 Tim. i. l 1 John iii. m 1 Tim. ii.
n Rom. vii.

" hath payed our debt, for he died for us [a]. Christ " made satisfaction for us and our sins [b]. Christ " is our righteousness [c]. Christ is our sanctifica- " tion [d]. Christ is our redemption [e]. Christ is " our peace [f]. Christ hath pacified the Father of " heaven for us [g]. Christ is ours, and all his [h]. " Christ hath delivered us from the law, from the " devil, and from hell [i]. The Father of heaven " hath forgiven us our sins for Christ's sake. And " many other similar expressions, equally scriptu- " ral, which declare unto us the *mercy* of God.

" *The nature and office of the* LAW *and of the* " GOSPEL.

" The law sheweth us our sin. *Rom.* iii.
" The gospel sheweth us a remedy for it. *John* i.
" The law sheweth us our condemnation. *Rom.* vii.
" The gospel sheweth us our redemption. *Col.* i.
" The law is the word of ire [wrath.] *Rom.* iv.
" The gospel is the word of grace. *Acts* xiv 20.
" The law is the word of despair. *Deut.* xxvii.
" The gospel is the word of comfort. *Luke* ii.
" The law is the word of disquietude. *Rom.* vii.
" The gospel is the word of peace. *Eph.* vi.

" *A disputation between the* LAW *and the* GOSPEL, " *in which is shewed the difference or contrari-* " *ety between them both.*

" The law saith, *Pay the debt.*
" The gospel saith, *Christ hath paid it.*
" The law saith, *Thou art a sinner, despair, and* " *thou shalt be damned.*
" The gospel saith, *Thy sins are forgiven thee;* " *be of good comfort, for thou shalt be saved.*

a Col. ii. b 1 Cor. vi. c 1 Cor. i.
d 1 Cor. i. e Eph. ii. f Rom. v.
g 1 Cor. iii. h Col. iii. i John i.

"The law saith, *Make amends for thy sins.*
"The gospel saith, *Christ hath made it for thee.*
"The law saith, *The Father of heaven is angry*
"*with thee.*
"The gospel saith, *Christ hath pacified him with*
"*his blood.*
"The law saith, *Where is thy righteousness, good-*
"*ness, and satisfaction?*
"The gospel saith, *Christ is thy righteousness,*
"*goodness, and satisfaction.*
"The law saith, *Thou art bound and obliged to*
"*me, to the devil, and to hell.*
"The gospel saith, *Christ hath delivered thee*
"*from them all.*"

(To be Concluded in our next.)

ANECDOTE.

The late Rev. Wm. Romaine, of London, in crossing the Black Friar's-bridge, came up with a man who, in a style of unusual and fearful impiety, called upon God to "*damn his soul, for* Christ's *sake!*" Mr. Romaine, laying his hand upon the blasphemer's shoulder, said; "*My friend, God has done many things for Christ's sake; and perhaps he will do* THAT *too;*" and passed on. The reproof, quite as original as the imprecation, went to the wretch's heart; and was the occasion of his "turning from the power of Satan unto God," and becoming an exemplary follower of that Redeemer whom he had been in the habit of insulting. "A word spoken in due season, how good is it!" The power of Jesus to save, how mighty! His grace, how free!

FOR THE CHRISTIAN's MAGAZINE.

An Evening at home.

A MINUTE observer of the exterior and interior of man, has decided that original depravity consists in indolence: He adds, the man who conquers this evil propensity, will find little difficulty with the rest. A propensity to sloth, is certainly a sin which easily besets human nature. Its indulgence produces that generation of men, called *idlers;* consisting of two species; the *sluggards*, and the *bustlers:* the former of whom do nothing, and the latter nothing that they should do. The happiest description of this generation I have any where seen, is given by Archbishop Tillotson. "Most men," says he, "spend their time doing nothing, or what is worse than nothing, or doing nothing to the purpose." However appropriate to most men the archbishop may have thought this character, few, I am afraid, will be disposed to own it as theirs. We are, all of us, willing enough, in our own favour, to mistake bustle for business; and to suppose we are industrious, because we are never at rest: even when the sum total of our activity amounts to no more than a specious dissipation of our energies. Well may we put it in our prayers —"We have done those things which we ought not to have done; and have left undone the things which it was our duty to perform."

When one sits down to reflect in this strain, the consciousness that he is employing his mind for his own sole behoof, unnoticed and unknown, soon throws him off his guard; and by and by he arrests himself, indulging a very unwarranted familiarity with persons and things far beyond his sphere. The throne has not been too august, nor the sacerdotal stole too sacred, for his intrusive observations. Perhaps he was figuring to himself a husbandman pursuing his precarious game, while a year's industry lay perishing and rotting for want of his care: or a merchant whose negligence had embarrassed his business, ruined his family, and thrown his creditors into despondency. Perhaps he was glowing with indignation against a physician, skilfully patching up a crazy theory, while the damp of death was gaining on the brow of a neglected patient. Or it was the lawyer, whose devotion to amusement has sacrificed the property of one client, the reputation of another, and the life of a third. The gospel minister, perhaps, arose to his imagination. I take it for granted he approached that grave character with the reverence that was fitting. He did not presume to surmise that the pleasures of the table, or the more fascinating charms of sociality, could engross the time of such a man. But he found materials for the thread of his speculations in another direction. Without the least consciousness of impropriety, he fancied the divine entranced on the classic page; or lost in the research of recondite science; or bewildered among histories, and chronologies, and criticisms, and the other brakes and thickets which a curious mind enters so ardently, and which it leaves so reluctantly for the beaten road of practical duty. Or it may be that our meditating friend, deeply impress-

ed with religious considerations, was contemplating human sloth in its most distressing forms: in the multitudes, who, under the blaze of evangelical illumination, wholly neglect the salvation of their precious souls; and in the too large a portion of Christians, who, instead of growing up to the measure of the stature of perfect men in Christ, and handling the armour of God with the nerve and skill of veterans, continue through life, puny babes, scarcely capable of digesting milk, and known to live only because they continue to breathe and cry. But let us leave him to his musings, and go on to consider the mischiefs of indolence.

The first thing that strikes us is, that it is a direct revolt from our subjection to almighty God. The creator endowed man's nature with noble powers. And to leave no doubt of his intention in so doing, he appeared to him, and by an audible voice commanded him to employ them in piety, virtue, and secular labours; under the tremendous threatening of *death*, in case of disobedience; and with a promise of *life*, as the reward of compliance. This is the account which the spirit of truth has given of man and his destination, *in the day that the Lord God created him*. Redemption, with all the riches and freedom of grace which it unfolds, has not exempted us from exertion. It would, indeed, be passing strange, if God should make such a transcendant display of his righteousness, wisdom, and love, as he has done in the mission and death of his son; and in the gift of his spirit, and constitution of his church, for the purpose of redeeming man from the exercise and enjoyment of his own faculties. Such a position will not be maintained in argument; but it is unquestionably felt in the heart. It is felt by the man, who is less

ardent in the discharge of his duty, than he would be, did he expect to stand on the foot of *personal merit* in the day of judgment. The grace of God is less frequently perverted to *licentiousness*, than to *sloth*. Yet the mediatorial system is so far from relaxing the obligation to industry, that it has added to the old, new motives to enforce it. They, "who are bought with a price," and that not of perishable things, such as silver and gold, "but with the precious blood of Christ," are doubly bound to "glorify God in their bodies and spirits, which are God's." In every view, indolence is a positive crime. And if the sluggard be a rebel, by what name shall we call the man who is guilty of the misapplication of his powers?

The light in which our Supreme Judge views indolence, is perfectly apparent from the circumstance of his inflicting the same punishment for this, that he does for transgression. The Apostle's interrogation; "How shall we escape if we *neglect* so great salvation," can imply no less. Mankind are extremely tenacious of the pretension to innocence; and, when other topics fail, they flee to the ignoble plea that they have done no *harm*. Were that plea as true as it is false, still the silencing retort would be, what *good* have you done? The man who expects to be justified in the day of judgment by a negative righteousness, the *empty nothing* of doing no harm, will be fearfully astounded by that sentence: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not." It is remarkable, that none but sins of

omission are noted. Doubtless to detach security from sloth; and to strike away the prop on which so many lean with so much complacency.

To sloth, perhaps, more than to any other single cause, are we to ascribe the stunted growth of Christians at large. There are no known bounds to gracious attainment. But it is the hand of the diligent that maketh rich. When we contemplate the gigantic growth and achievements of a few saints, let us ask ourselves, if they are not all distinguished for industry, more than for any thing else? Is there a sluggard among them? "Giving all diligence," says Peter, "add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and *abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Shrivelled spectres of saints might be clothed with flesh and blood, could they only be prevailed on to "stir up the grace of God," which is in them, "to quit themselves like men, and be strong."

The same unhappy and criminal disposition produces the most deplorable effects on Christian comfort. It is impossible to say how large a portion of the darkness, and doubts, and dejections, and faintings, of which many pious people complain, are to be attributed to this solitary cause. A large portion, no doubt. And it is grievous to hear such things charged to some mysterious dispensation of "the father of mercies, and God of all consolation," when sloth stands forth a visible and an adequate cause. Is it any mystery, that the neglect of the holy scriptures should issue in in-

distinct views of gospel truth? Or that the omission or careless performance of duty, should be accompanied with an abatement of spiritual comfort? Can we know the state of our hearts, without communing with them? And will not uncertainty engender doubts, and those again dejections? The connexion between means and ends must be dissolved; and our heavenly father must rescind the decree which connects our duty and our comfort, and thus offer a premium for disobedience, before the indolent slothful Christian can enjoy the light, and assurance, and consolation, which are appropriated to the industrious.

Nay, this inglorious sin robs a saint of half his interest in heaven. For if "God be not unfaithful to forget the labours of love," if they that "abound in the work of the Lord," shall find that "their labours have not been in vain in the Lord;" in a word, if the righteousness attained in this life be the measure of future retribution, the slothful saint shall find that he has trifled to his hurt. God will pardon his sloth, but he will not reward it in heaven. We may be well content to enter heaven on any terms, and abide there in any station. But "glory, honour, and immortality," are the legitimate objects of human ambition. And if it be no culpable ambition to aspire after a station among the worthies at Christ's right hand, it can never be criminal or vain-glorious, to desire to rank among the chief of them. For what is that, but to desire an enlarged participation in the image of God, and an expansion of the powers by which he is to be served and enjoyed.

(To be Concluded in our next.)

THE TRUE IDEA OF PROPHECY.

The testimony of Jesus is the Spirit of Prophecy.—Rev. 19. 10.

IT is very clear in what manner common sense instructs us to prosecute all inquiries into the divine conduct. Wise men *collect* from what they see done in the system of nature, so far as they are able to collect it, the intention of its author. They will conclude, in like manner, from what they find delivered in the system of revelation, what the views and purposes of the revealer were.

Prophecy, which makes so considerable a part of that system, must, therefore, be its own interpreter. My meaning is, that setting aside all presumptuous imaginations of our own, we are to take our ideas of what prophecy *should* be from what, in fact, we find it to have been. If it be true, (as the Apostle says, and as the thing itself speaks,) that *the things of God knoweth no man but the Spirit of God* *, there cannot possibly be any way of acquiring right notions of prophecy, but by attending to what the spirit of prophecy hath revealed of itself. They who admit the divine original of those scriptures which attest the reality, and alone as they suppose contain the records, of this extraordinary dispensation, are more than absurd, are impious, if they desert this principle. And they who reject or controvert their claim to such original, cannot, on any other principle, argue pertinently against that dispensation.

* 1 Cor. 2. 11.

In short, believers and unbelievers, whether they would support, or overturn the system of prophecy, must be equally governed by the representation given of it in scripture. The *former* must not presume on any other grounds, to assert the wisdom and fitness of that system; and the *latter* will then take a reasonable method of discrediting, if by such means, they can discredit the pretensions of it. For as to vindicate prophecy on any principles but its own, can do it no honour; so to oppose it on any other, can neither prejudice the cause itself, nor serve any reasonable end of the opposer.

To scripture then we must go for all the information we would have concerning the *use* and *intent* of prophecy: and the text, to look no farther, will clearly reveal this great secret to us.

But before we proceed to reason from the text, in which, as it is pretended, this discovery is made, it will be necessary to explain its true meaning.

St. John, in this chapter of the Revelations, from which the text is taken, had been shown the downfall of Babylon, and the consequent exaltation of the church, in its closest union with Christ, prefigured under the Jewish idea of a *marriage*. To so delightful a vision, the angel, in whose presence and by whose ministry this scene of glory had been disclosed, subjoins this triumphant admonition.—*Write*, says he; *Blessed are they which are called to the marriage of the Lamb. These are the true sayings of God.*

The Apostle, struck with this emphatic address, and contemplating with grateful admiration so joyful a state of things, and the divinity of that foresight by which it was predicted, *falls down at the angel's feet, to worship him. But he said unto me, see thou do it not; I am thy fellow-servant, and of*

thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.

The sense is plainly this: direct thy acknowledgment for this important discovery, and that religious adoration which it inspires, to God only, who revealed it, and not to *me*, who am but thy fellow-servant in this office of bearing testimony to Jesus: I said *in bearing testimony to Jesus:* for know, that *the spirit of prophecy*, with which I am endowed, and by which I am enabled to foretell these great things, is but, in other words, *the testimony of Jesus;* it has no other use or end, but to do honour to him; the prophet, whether he be angel or man, is only the minister of God to bear witness to his Son; and his commission is ultimately directed to this one purpose of manifesting the glories of his kingdom. In discharging this prophetic office, which thou admirest so much, I am then but the witness of Jesus, and so to be considered by thee in no other light than that of thy fellow-servant.

It is evident from the expression, that the text was intended to give some *special* instruction to the Apostle whose misguided worship afforded the occasion of it. For if the design had merely been to enforce the general conclusion—*worship God*—the premises need only have been—*I am the servant of God as well as thou*—for from these premises it had followed, that, therefore, God and not the angel, was to be worshipped. But the premises are not simply, *I am thy fellow-servant*, but *I am the fellow-servant of those who have the testimony of Jesus;* which clause indeed, infers the same conclusion as the former; but, as not being necessary to infer it, (for the conclusion had been just and complete without it,) was clearly added to convey a precise

idea of prophecy itself, as being wholly subservient to Christ, and having no other use or destination under its various forms and in all the diversities of its administration, but to bear testimony to him. Therefore, the angel says emphatically, in explanation of that latter clause—*For the testimony of Jesus is the Spirit of prophecy*—or as the sentence in our translation should have run, the order of its parts being inverted, *for the spirit of prophecy is the testimony of Jesus.*

It may not be pretended that no more was meant by the text, than that *the particular* prophecy, here delivered, was in attestation of Jesus; for then it would have been expressed with that limitation. The terms, on the other hand, are absolute and indefinite—*the spirit of prophecy*—whence we cannot but conclude that prophecy, in general, is the subject of the proposition.

We have here, then, a remarkable piece of intelligence conveyed to us, (incidentally indeed conveyed, but not, therefore, the less remarkable,) concerning the nature and genius of prophecy. The text is properly a key put into our hands to open to us the mysteries of that dispensation which had in view ultimately the person of Christ and the various revolutions of his kingdom—*The spirit of prophecy is*, universally, *the testimony of Jesus* *.

* Μαρτυρία τοῦ Ἰησοῦ—*the testimony of, or concerning Jesus*, not —*the testimony given by Jesus.*

The *former* appears to be the sense, for the following reasons.

1. The point asserted, is, " That the Angel, who had delivered this illustrious prophecy, was *the fellow-servant of John*, and not of John only, but *of those who have the testimony of Jesus.*" The proof is—*for the spirit of prophecy is the testimony of Jesus* —i. e. the end of prophecy is to bear testimony, or to do honour to Jesus; therefore, I, says the Angel, who am endowed

The expression, as I have shown, is so precise as to leave no reasonable doubt of its meaning.

with this prophetic spirit, am but employed as thou art; who, in thy character of Apostle or Evangelist, hast received the same general commission, namely, to bear testimony, or to do honour to Jesus. See *Acts* 10. 42. We are, therefore, *fellow-servants*, or joint labourers in the same cause. All this is clear and well-reasoned. But now take the words—*the testimony of Jesus*—in the sense of—*the testimony given by Jesus*—and how does the Angel's having *the spirit of prophecy* prove him to be *a fellow-servant of John?* for the reason assigned will then stand thus—*for the spirit of prophecy is the testimony which Jesus gives of himself.* The inference is, that the Angel was a true prophet. Again: how is the Angel proved, in this way, to be *the fellow-servant of those who have the testimony of Jesus?* Why, thus; the Angel had the spirit of prophecy, and prophecy was the gift of Christ; therefore, he was the fellow-servant of those who had the same gift, i. e. who were prophets. Without doubt. But why so strange a way of proving so plain a point? It had been enough to say—*I am a prophet, as others are.* Still, what was this to St. John? who, in this place, is not sustaining the character of a prophet; for the worship he was inclined to pay the Angel, was on account of the Angel's being, what himself was not, *a prophet.*

Turn it which way you will, the reasoning is frivolous, or inconsequent. I conclude, therefore, that not *this*, but the *other* interpretation gives the true sense of—*the testimony of Jesus.*

2. To speak of *prophecy* under the idea of *a testimony to, or concerning Jesus*, is conforming to the true scriptural idea of that gift. Thus we are told that—*to him* [i. e. to Jesus] *give all the prophets witness*—τέτῳ πάντες προφῆται μαρτυροῦσιν, *Acts* 10. 43. *Prophecy*, therefore, being the thing here spoken of, is rightly called the testimony, or witness to, or concerning Jesus.

3. Lastly, the construction is fully justified, 1 by observing that the genitive case [as here Ἰησοῦ] is frequently used in scripture, not actively, but passively. See a variety of instances in Mede, 266, where he explains διδασκαλίαι δαιμονίων: And 2. by referring the reader to the following passage of St. Paul, where the very expression of the text is so used—μη οὖν ἐπαισχυνθῇς το μαρτύριον τῦ Κυρίυ ἡμῶν—clearly, *be not ashamed of bearing testimony to our Lord*, 2. Tim i. 8.—and to Rev. i. 9. where the Apostle tells us, he was in the isle of Patmos—διὰ τὸν λόγον τῦ

Yet it may further serve to justify this interpretation, if we reflect how exactly it agrees with all that the Jewish prophets were understood to intend, and what Jesus himself and his apostles assert was intended, by their predictions.

It were endless to enumerate all the prophecies of the Old Testament, which have been supposed to point at Jesus: and the controversy concerning the application of *some* prophecies to him may be thought difficult. But it is very certain that the Jews, before the coming of Christ, gave this construction to their scriptures: they even looked beyond the letter of their sacred books, and conceived *the testimony* of the Messiah to be the soul and end of the commandment. *The spirit of prophecy* was so firmly believed to intend that *testimony*, that the expectation was general of some such person, as Jesus, to appear among them, and at the very time in which he made his appearance. This, I say, is an undoubted *fact*, what account soever may be given of it; and so far evinces that the *principle*, delivered in the text, corresponds entire-

Θεῦ, καὶ διὰ τὴν μαρτυρίαν Ιησου Χριστῦ—*on account of his having been faithful in preaching the word of God, and in bearing the testimony to Jesus Christ*—and still more plainly, if possible, and indubitably, by referring him to Rev. 12. 17. where, speaking of the Dragon, he says, he went in wrath to make war on those *which keep the commandments of God, and have the testimony of Jesus Christ*—τῶν τηρόντων τὰς ἐντολὰς τῦ Θεῦ καὶ ἐχόντων τὴν μαρτυρίαν τῦ Ιησοῦ Χριστῦ: for these objects of the Dragon's fury are properly, THE WITNESSES, those faithful servants of truth who suffered for the courageous and persevering *testimony* they gave, in evil times, to Jesus Christ and to his pure religion.

On the whole, there cannot be the least doubt of the interpretation here given of this famous text. The *expression* fairly admits this interpretation; and (what the true critic will regard most,) the *scope* of the place, or pertinence of the reasoning addressed to St. John, admits no other.

ly to the idea which the fathers entertained of the prophetic spirit.

Next, Jesus himself appeals to the *spirit of prophecy*, as bearing witness to his person and dispensation. *Search the Scriptures*, says he to the Jews, *for in them ye think ye have eternal life, and they are they which testify of* ME *. Two things are observable in these words. 1. If the Jews thought they had *eternal life*, in their scriptures, they must needs have understood them in a spiritual sense, for the *letter* of them taught no such thing; and I know not what *other* spiritual sense, that should lead them to the expectation of *eternal life*, they could put on their scriptures, but that prophetic, or typical sense, which respected the Messiah. 2. Jesus here expressly asserts, that their scriptures *testified of him*. How generally they did so, he explained at large in that remarkable conversation with two of his disciples after his resurrection, when, *beginning at Moses and* ALL *the prophets, he expounded unto them in* ALL *the scriptures the things concerning himself* †.

The *Apostles* of Jesus are frequent and large in the same appeal to the spirit of prophecy. *Those things*, says St. Peter to the Jews, *which God hath shewed by the mouth of* ALL *his prophets, that Christ should suffer, he hath fulfilled* ‡. And, again, after quoting the authority of Moses, *Yea, and* ALL *the prophets, from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days* §.

St. Paul seems to have composed some entire epistles ‖, with the view of showing that Christ was

* John v. 39. † Luke xxiv. 27. ‡ Acts iii. 18.
§ Acts iii. 24. See also Acts x. 43. 1 Pet. i. 10.
‖ See especially the Epistles to the *Hebrews*, and *Galatians*.

prefigured in the law itself, and that he was, in truth, the substance of the whole Jewish dispensation. So thoroughly, according to him, did *the spirit of prophecy* pervade that system, and so clearly did it bear testimony to Jesus! Whence, in his apology before Agrippa, we find him asserting of the whole Christian doctrine, *that he said none other things than those which the prophets and Moses did say should come* *.

More citations cannot be necessary on so plain a point. And I bring these to show, not the truth of the principle itself, (which is not now under consideration,) but the certainty of the interpretation here given to the text. For I make it say no more (though it says it indeed more precisely,) than the scriptures themselves were *understood* by the Jews to say, and are represented by Jesus and his Apostles, as *actually* saying, when I affirm its sense to be, " That the scope and end of prophecy was the testimony of Jesus."

On this principle then, we are to regulate all our reasonings on the subject of prophecy. They who maintain, and they who would confute its pretensions, must equally go on this supposition. If the system of prophecy can be justified, or so far as it can be justified, on these grounds, the defence must be thought solid and satisfactory; because those grounds are not arbitrarily assumed, but are such as that system itself acknowledges. On the contrary, whatever advantage may be fairly taken of those grounds, to discredit prophecy, must needs be allowed for the same reason.

Again: On the believers scheme, that prophecy is of divine inspiration, there can be no *presumption*

* Acts xxvi. 22. See farther, Acts xxviii. 23. Rom. iii. 21. Eph. ii. 19, &c.

in arguing from the grounds, here supposed, in favour of prophecy. Because, though all conclusions from a principle of human invention must be hazardous and rash, yet from a principle of divine authority, many sober and just inferences may be drawn. For it is one thing to discover a principle; and another to argue justly and cogently from it.

On the other hand, the unbeliever, who regards the whole system of prophecy as of human invention, must yet be allowed to argue pertinently from the same grounds, because they are the proper grounds of that system: his arguments may be rightly formed, though the principle, from which he argues, appear to him of no authority. The rules of logic will indeed oblige him to argue on that principle; for, otherwise, he combats, not his adversary's position, but a phantom of his own raising.

(To be concluded in our next.)

FOR THE CHRISTIAN's MAGAZINE.

AMONG my friends I number one man whom I seldom see, and whom I never hear conversing, without being persuaded that I have the apostle Paul's picture of charity set before me in real life. Not long since I heard him in conversation with one of his acquaintances, who was more willing to admire than to imitate his excellent spirit, and who was almost continually rehearsing the faults of some who well deserve the character of "godly;" or depicting the conduct of others whose crimes were too numerous to be heard with patience, and too aggravating to be heard without pain. I noticed the frequent confusion, and continual dissatisfaction of my worthy friend. He tried to change the subject of conversation. He failed. He endured, longer indeed than my patience could have lasted, had I felt the same distress. At length with a mildness which always disarms resentment, but gives a most keen edge to the reproof which it accompanies, he silenced his companion by replying—"Sir, histories of the evils we find in others, should be mentioned only when the relation will instruct us to avoid those evils, or tend to establish us in truth, in holiness." I believe there are few who will dispute the justice of the remark; but where shall we go to find it observed as a rule?

To a heart disposed to the love of truth and holiness, as it ought to be, relations of this kind never can be pleasing; but always tend to excite feelings of regret and humiliation. And yet how often do

we find many relating the crimes of others either with an airy thoughtlessness; or with a satisfaction and avidity which shows that they are so far from lamenting the evil, that they are gratified to have an opportunity of publishing it. In men, openly and avowedly wicked, such conduct cannot surprise us. But when we find those whose hearts have been subdued by the power of divine grace, and whose eyes have been opened to discern the depth of iniquity which is within themselves,—when we hear such men rehearsing the evils of others with levity or satisfaction, it ought to excite both surprise and regret. And if we see the same persons discovering a willingness to spread around them the report of an evil into which a brother in the faith has fallen; or often drawing it up as the subject of conversation when there is no advantage to be gained from it, either in our own instruction, or the reformation of the fallen brother; we see a fault which is too common among professors of the truth, and which is sadly destructive of the beauty of Christian character. This is not that charity which "suffereth long, and is kind: which envieth not; doth not behave itself unseemly; which seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity; but rejoiceth in the truth: heareth all things, believeth all things, hopeth all things, endureth all things." To call up the histories of fallen brethren, or of wicked men, as proofs of human frailty, or of the exceeding depravity of the heart; to look at them as lessons of humility, or as mementoes that we, when left to ourselves, may fall too, and that grace alone has made the distinction between us and the most abandoned; to hold them before our eyes as warnings that we may avoid such evils ourselves; or as guides to regulate our estimation of those around

us, that we may know what confidence we may place in one, and what affection we ought to bestow on another, is well, is dutiful, is wise, is according to scripture, is an imitation of scriptural example. For in the word of God we see examples of evil as well as of good set before us, that we may choose the one, and live; and avoid the other, lest we die.

But when all these ends, or any of these ends, are not to be gained by repeating the misconduct of a brother, or the wickedness of men of the world, would not a true love of holiness incline us to cast a veil over such evils, and hide them from our eyes? If the case be that of a man who professes to have the same hope with ourselves, who is engaged in the same divine service with ourselves, would not love of holiness, love to our Redeemer, and love of our brother for our Redeemer's sake, all invite us to fix our views upon what we can see in him that resembles our heavenly Father, and cause our admiration of that to obliterate our recollection of what we should not remember without grief, nor mention without shame. He never can cherish in his heart love to his brethren, who will continually be meditating upon, or conversing about their faults. A man can never appreciate the beauty of a statue which has lost part of an arm, if he allows himself to be continually looking at the mutilated member. Nor can he possess this love in purity, nor his own soul in peace, who will narrate the excellencies of his brother, but alway conclude the story with a rehearsal of his faults—who will acknowledge "he is a good man; I know many things in his favour, I ought to believe well of him, he has always been kind to me—but—but"—Oh! that little word, how often is it the preface to slanders the most foul that man can utter, the most

poisonous and pernicious that wickedness itself can invent—to slanders which are insinuated into minds whose suspicions have been laid asleep by the sound of the preceding praises, and which appear to be drawn out of the lips of him who utters them, by the resistless force of truth. Slanders gain ground most rapidly, when they are uttered in this way. Ten thousand times rather let me hear that a man has attacked my character outrageously—that he has uttered nothing but abuse, than that he has soothed his hearers with my praises, and then, with a feigned reluctance, as if forced to do justice to the truth, let out suspicions and accusations against me. He acts a part as dangerous to me, as it is mean and dishonourable to himself. Like Joab with Amasa, whom he was afraid to attack openly, he comes up with a smile asking, "Art thou in health, my brother?" and clasps me in his embrace; but his sword smites me to the heart, and leaves me to the consolation of his smile and his embrace, while I am dying under the stroke of his hand. Spots can be put on any part of the Redeemer's heritage, by such a practice. It can clothe the patience of Job with the robe of murmuring and discontent, and can change the meekness of Moses into turbulence and violence. And it always originates from some principle which has another end in view than our own instruction and benefit, in being more firmly established in the truth, and more effectually warned against evil. Would men always be governed by this motive, when about to state their opinions concerning the character and conduct of others, many evils which now infest the church might be averted, her character would stand more firm and unblemished, and her peace be more undisturbed and certain.

FOR THE CHRISTIAN's MAGAZINE.

On Progress in Sin.

I BELIEVE we may safely declare, that, even of the most wicked men who have lived, there cannot be pointed out one who foresaw, at the beginning of his course, all the crimes which he would commit before he had finished it. His hardihood, great as it may be, could scarcely endure the sight, if all was presented to him in one view. It is by taking a view of detached and divided parts of a long and aggravated course of wickedness, that men become induced to enter it at all. They mark down a limit for themselves, saying, " so far will I proceed in this business." Having reached the first, they place down a second limit still further before them than the first was at the beginning, that they may be allowed to proceed a long time without the trouble of breaking through the second limit, or of fixing down a third to which they may proceed. And yet, how often do we find men representing occasional indulgence in sin as necessary to our infirmities; and as forming a kind of prop against falling into still more grievous offences. They should remember, that when we turn aside into sin, at all, it is like placing ourselves on a descent where we cannot stand still; and where every step increases the rapidity of our motion, till we are unable to hear the voice which would admonish us of our danger, and still more unable to stop before we have fallen into it. This is but the natural course of things. When men once smother the remonstrances of conscience, they

can easily repeat the conquest. Its resistance, like that of a badly tempered spring, becomes more feeble every time that it is overpowered. Access to crime, is like access to a place of difficult approach, it becomes more easy every time the path which leads to it is trodden.

Besides, that same folly which conducts to one crime, will often conduct to another for the sake of concealing the first, or of rendering ourselves safe from those evil consequences which may threaten immediately to follow it. When David committed adultery with Bathsheba, he had little thought of the aggravated guilt into which it would betray him. To conceal the crime, he first acted the part of a deceiver to Uriah. Deceit did not answer his end. Uriah was too faithful a subject, and too brave a soldier, to comply with the request to go home and dwell with his wife, while the Ark, and Israel, and Judah, were abiding in tents. But Uriah must then be destroyed; for if he lives, David's adultery no doubt will be detected, and accordingly, in a fit of desperation, the Prince of Israel gives orders for the murder of his loyal and brave subject; and, as if sporting with the crime, makes him carry in his own hand the sentence of execution. When Peter first denied his master, he had but little thought that he would be led on to repeat the crime again and again; and still less, that he must add oaths and curses to give weight to his lies. When Jacob first consented to deceive his father Isaac, and carry off the blessing from Esau, he would have shuddered at the thought, that he would have to tell the lie again and again—"I *am* Esau—I am thy eldest son, Esau." But when he had once began to deceive, it would not do to give back, lest he should both lose

his object, and appear a deceiver in the eyes of his father.

Let those who are willing to persuade themselves that they may commit one sin, as the means of preserving themselves from committing others, look at these examples; and let them remember the words of the wisest of men: "The beginning of strife is as when one letteth out waters; therefore cease from contention before it be meddled with." Comparing the first commission of sin to what many of us may have seen—water which has been dammed up by a mound of earth; a great weight of it is collected together; for a while the current is stopped, and all is still; at length the earth begins to give way; at first the breach may appear but in a single corner, and but a small current runs over; the breach becomes greater and greater, and the stream stronger and stronger; and soon the mound is swept away, and the waters rush on with a violence which nothing can resist.

Reader! reflect, and be persuaded, that such is generally the beginning and ending of deliberate sin. Do you yield to it in one instance?—beware, lest you find yourself unable to check it for ever. You are placing yourself in a situation, and yielding yourself up to a power which have brought ruin upon thousands. Would you be safe, never yield. Avoid sin as that which carries death in its touch. Is there a solicitation to yield in some case, where every feeling of your heart would incline you to yield, and where there appears every circumstance to alleviate the crime? give up in this case, and perhaps, before the same day has revolved, you shall find yourself involved in some crime, from which at first you would have retreated

with alarm, and in which every circumstance shall aggravate your guilt. Surrounded with jovial friends, begin not with levity or intemperate merriment; before you are aware, you may be subdued by your glass; from drunkenness you may proceed to profaneness or wrangling; from either or both of these, you may proceed to lying to conceal your guilt, or to slanders against those who have honesty and firmness enough to tell you of your fault; and from these, unless divine grace has reached your heart, you may proceed to an open and avowed rejection of the gospel, and a wanton abandonment of yourself to every thing evil——And all this may have sprung from intemperate merriment on some occasion of festivity. Who then will doubt the usefulness of the command, or will refuse to comply with that wise rule, "Abstain from every appearance of evil?"

FOR THE CHRISTIAN's MAGAZINE.

CHURCH OF GOD.

N°. VIII.

Results.

FROM explaining the *uses* which the visible church, constituted as we have stated it to be, subserves, we pass on to some of its practical *results*. We mean certain principles, flowing, as necessary conclusions, from the doctrine which we have established; and which directly influence the whole system of ecclesiastical order.

1. The right and duty of *all them who in every place call upon the name of the Lord Jesus,* to hold religious fellowship with each other, as God affordeth opportunity, are undisputed among Christians. Whatever be their diversities of opinion concerning the extent of that general description, and the religious fellowship founded upon it, yet within the limits which they prescribe to themselves respectively, they not only revere it as a duty, but esteem it as a privilege: They both insist upon its letter, and act in its spirit. A private Christian goes from one congregation to another, and is received upon the evidence of his having been a member of that which he left. A minister of the gospel travels into parts distant from the place and society where he was ordained; and preaches the

word, without scruple, in any other part of the world; and without a thought of his wanting a new commission. A person lawfully baptized is every where considered as under sacramental consecration to God in Christ; and nobody dreams of repeating his baptism. We make no account of the question about a valid or invalid ministry, because we confine ourselves, at present, to the communion which obtains among those who are agreed on this point.

We ask, then, what is the origin and reason of this communion? What is there to render it lawful and proper? "A common interest," you will say, "in the Christian ordinances, and the benefits dispensed by them." No doubt. But what is the basis of this common interest? How did it become common? "Christ has procured it for his church." Most certainly. But *what* church? The church of those who are "written in the Lamb's book of life?" Nothing more incontrovertible. Yet do you not perceive that you have laid the foundation of all religious fellowship in this—that the elect church of the redeemed is ONE? and that individual Christians enjoy their spiritual immunities, merely as *parts of that great whole* to which Christ has bequeathed them? As members of the *one* "household of faith?" As citizens of the *one* "city of God?" That the right to spiritual privileges turns precisely on this point—"They are given to the church, and I am a member of the church." But as there can be no external communion without an external church, and as all the sections of true believers all the world over, compose but one church invisible, it follows that the sections, or if you will, congregations, of visible believers, compose but one visible church. For

it seems unreasonable to say, that the *whole* number of real Christians should not bear the same general relation to the *whole* number of professing Christians among whom they are included, with that which every *portion* of real Christians bears to that *portion* of professed Christians in which it is included. But the relation which a number of true Christians, in the bonds of Christian fellowship, bear to the external society to which they belong, is that of a *part* of the Church catholic invisible, to a *particular* visible church. Therefore, the relation which all the parts of the church invisible bear to all particular visible churches, is that of one general church invisible to one general church visible.

Again: The several portions of real Christians are related to their aggregate number, as *parts of a great whole* which is the Catholic church invisible. Therefore, all the portions or congregations of professed Christians are related to each other as *parts of a great whole*, which is the Catholic church visible.

Hence it results, that as a right to those privileges which the Lord Jesus hath purchased for his redeemed, is founded in the circumstance of being a member of that church which is made up of them; so, a right to the external privileges which are dispensed by an external ministry in the external church is founded upon the fact of one's being a member of that church. It is on this ground, and on this alone, that the communion of churches is established. A man is not admitted to Christian fellowship in one congregation because he is a member of another—this would be a solecism. But he is admitted because he is a member of *the* church catholic; of which his communion in *any* particular church is received as evidence by every

other particular church. He is free of the "city of God," and therefore entitled to the immunities of citizenship in whatever part of the city he may happen to be. We may illustrate this matter by an analogy from civil affairs. A citizen of the state of New-York carries his citizenship with him to every spot under her jurisdiction. It is of no consequence in what county or town he resides; nor how often he removes from one town or county to another; nor whether he be at his own dwelling; or on a visit to a friend; or on a journey; whatever privileges belong to him in his general character of a citizen of the state, he can claim any where and every where: for example, the right of voting for governour, provided he be legally qualified.

On the contrary, a man's being an inhabitant of a particular city or town, does not give him the least title to the immunities peculiar to any other city or town. It would be very absurd for him to insist that because he had a right to vote for charter officers in New-York, therefore he has a right to vote for charter-officers in Albany! The reason is, they are independent on each other. But if voting for charter-officers were a right attached to citizenship at large, then he could claim the right in any city within the state—and he would vote in Albany, not because he had voted in New-York, but because he is a member of the *state* which includes them both.

The very same principle pervades the church of God. Were it not *one*, no man could claim privilege or exercise office, out of the particular church to which he belongs. A minister is no minister out of his own pulpit and his own charge. It would be just as proper for an alderman of New-York to issue writs in Albany, as for a minister of a congre-

gation in New-York to offer to preach in Albany. The effect would be, that a minister must have a new commission, that is, a new ordination, for every new church he should preach in.

We know that no church under heaven is able to carry this principle out into practice. There is but one of two ways to avoid the embarrassment:

Either, communion between the members and ministers of different congregations, is the result of an agreement between them; or the independent churches themselves do act upon the principle which they deny, the catholic unity of the church.

If the latter, our point is gained. If the former, then the communion of churches is derived, not from their communion with our Lord Jesus Christ, nor from his authority; but from a *human compact;* and thus far we have no *Christian* privileges at all.

If, to elude the force of this conclusion, it be said, that Christ has warranted and required his churches, although independent of each other, to keep up their fellowship in his name—we reply, that this is a contradiction. Because the very fact of his uniting them in such fellowship constitutes them, to its whole extent, but *one body*, the members of which cannot possibly be independent on each other. The issue is, that all Christian and ministerial communion originates in the visible unity of the catholic church; and that there is no explaining its reason, nor preserving its existence, without admitting, in some shape or other, that the church of God is *one*—this is our *first* result.

2. From the relation in which the children of believing parents stand to the church of God there result mutual rights and duties.

1st. Such children have a *right*, even in their infancy, to a solemn acknowledgment of their membership by the administration of baptism—they have a right to the individual and collective prayers of Christians; that is to be remembered before the throne of grace by Christians in their retired devotion, and in the public worship of the church.—They have a right, during their tender age, to her instruction, her protection, and her salutary control. It would be strange, indeed, if little children, who were so graciously noticed by her king and her God, should have no claim upon her parental affection. They are her hope; they are the seed from which she is to look for "trees of righteousness; the planting of JEHOVAH that he may be glorified." And, as such, they are intitled to her patient and assiduous culture.

This is the birth-right of the children of those who name the name of the Lord Jesus. We had it from our fathers. "They trusted in God; they "trusted in him, and they were not confounded." He was their God; and he was our God also, because he was the God of their seed. Thus "the lines fell unto us in pleasant places; yea we had a goodly heritage." Owning the God of our fathers, we call upon him as the God of our seed; and the inheritance which we derived from them we transmit to our sons and our daughters, that they may hand it down to their children, and their children to another generation. Our giddy youth undervalue this privilege; our profane youth laugh at it. In doing so they "observe lying vanities-and forsake their own mercies." Such as have come to their right mind, and have learned to sit at the feet of Jesus, will say, with heartfelt emotion, in the words of Dr. Watts:

" Lord, I ascribe it to thy grace ;
And not to chance, as others do ;
That I was born of Christian race,
And not a heathen or a Jew."

2d. There are *duties* corresponding with these privileges. Youth born in the Christian church, acknowledged as her children, and put under her care, can never shake off certain tender and solemn obligations.

They are bound to revere her authority, and to promote her happiness. The very law of nature intitles her to this. A young man who should evince, from the time he was capable of action, a studied contempt for the magistrates, laws, institutions and welfare of his country, would be held to have renounced all virtuous principle ; and, if he should elude the tribunals of justice, could not escape the punishment of public detestation. But why ? Is it because God has entrusted his church with his living oracles ; and dignified her with his gracious presence, that her counsels are beneath regard, and her control a matter of scorn ? Is it because she has done more to prepare her children for usefulness, for comfort, and for glory, than mere civil society ever did, or ever can do, that she has forfeited their esteem, does not deserve a hearing when she exhorts or remonstrates, and shall have her most friendly and faithful services repaid with indifference or disdain ? And shall behaviour which, in every other community would seal a man up for infamy, be applauded as spirited and magnanimous in the church of God ? Let not the unworthy notion find a place among our young people ; let them feel their obligation to requite, with kindness, the care which watched over their early

days; and to respect the counsels and institutions whose tendency is not to debase, but to ennoble them; not to embitter their enjoyments, but to ensure their peace; not to lead them into harm, but to save them from ruin here, and to crown them with eternal blessedness in the world to come.

Let them reflect, moreover, that they are bound to own their relation to the church of God, by professing the name of the Lord Jesus Christ; showing forth his death in the communion of the holy supper, and walking in all his ordinances and commandments blameless.

It is to be feared that even such of them as are of sober deportment; as carefully avoid every thing rude or unbecoming toward Christianity and Christians; as would turn with horrour from open infidelity, do yet, for the most part, labour under the evil of an erroneous conscience on this subject; and seduce themselves into a false and hurtful tranquillity. They seem to think that professing or not professing to be followers of Christ is a matter of mere choice—that the omission contracts no guilt, while it enlarges the sphere of their indulgences, and exempts them from the necessity of that tender and circumspect walk which belongs to a real Christian.

This is all wrong—radically wrong. The very mildest construction which it can bear, amounts to a confession of their being "aliens from the common-"wealth of Israel and strangers to the covenants of "promise"—of their anxiety to decline something which the service of God imposes, or of retaining something which it abjures—and is not *this* a most alarming thought? Do they expect to get to heaven with tempers and habits which are incompatible with devotedness to God upon earth? If they do not choose to "name the name of Christ," is it not be-

cause they do not choose to "depart from iniquity?" Let them not cherish any delusive hope. *Without holiness no man shall see the Lord. And if any man have not the Spirit of Christ, he is none of his!* O let them weigh well the alternative! If they do, what possible reason can they assign for refusing to honour him before men? Nay, this cannot be admitted: for if *with the heart they believe unto righteousness, with the mouth they will* also *make confession unto salvation.* And Christ has told them that if they will *not confess him before men*, they have nothing to expect but that *he will not confess them before his Father who is in heaven.* By not confessing the Lord Jesus, they declare themselves willing to be accounted unbelievers. Are they prepared for the consequences?

Furthermore. It arises out of the very nature of the case, that if the most High God condescends to offer eternal life, in his dear Son, to sinners whom he might justly shut up under an irreversible sentence of death, they cannot slight his offer without the most flagrant ingratitude, and the most aggravated guilt. His *commandment* to receive the Lord Jesus Christ, as his "unspeakable gift," is peremptory: and disobedience to it an act of direct rebellion. To say then, "I will not profess the name of Christ," is to say, "I will neither submit to the authority of God, nor accept the gift of his grace." With the very same propriety might you say, I will pay not respect to the moral law—I will go after strange Gods; I will bow to graven images—I will swear and blaspheme—I will not keep holy the Sabbath day—I will not obey my parents—I will murder, and commit adultery, and steal, and lie, and covet; I will do nothing which God has required; and I will do

every thing which he has forbidden! Does the youthful reader start and tremble? Why? The same God who has said, Thou shalt not kill—thou shalt not commit adultery—thou shalt not steal—thou shalt not lie; has said, *Believe on the Lord Jesus Christ.* It is the same authority which enjoins, and the same rebellion which resists. Thou canst not, therefore, decline that "good confession, but at the peril of "putting away from thee the words of eternal life." And thou knowest what his word has decided.—*If any man love not the Lord Jesus Christ, let him be* ————*.

There is something more. Many young persons imagine that they are not members of the church, until, upon a personal profession of their faith, they join it in the communion of the holy supper. This is a great mistake. The children of Christian parents are *born* members of the church. Their baptism is founded upon their membership; and not, as some people suppose, their membership upon their baptism. On the same principle, when they arrive at the years of discretion, they may, in taking upon them their baptismal engagements, by a becoming profession of the Lord Jesus, *demand* a seat at his table, as their *privilege* which the church cannot deny. Their allegiance to him as their Redeemer, their King and their God, is inseparable from their birth-right. The question, then, with them, when they reach that period of maturity which qualifies them to judge for themselves, is, *not* whether they shall contract or avoid an allegiance which has hitherto had no claims upon them: but whether they shall acknowledge or *renounce* an allegiance under which they drew their first breath? Whether they shall disown the prince of life, and wave their

* 1 Cor. xvi 22.

interest in his church? Whether they shall disclaim the God of their fathers; forswear their consecration to his service—take back the vows which were made over them and for them when they were presented to him in his sanctuary; his blessed name called upon them; and the symbol of that "blood which cleanseth from all sin," applied to them? Not whether they shall be simple *unbelievers*, but whether they shall display their unbelief in the form of *apostasy? That* is the question: and an awful one it is. As they value their eternal life, let them consider, that every hour of their continuance in their neglect of Christ is an hour of contempt for his salvation, and of slander on his cross. How shall their hearts endure or their hands be made strong, when he shall come to reckon with them for their *treading him under foot, and counting the blood of the covenant wherewith he was sanctified, an unholy thing?* Reckon with them he will, and precisely for their *not owning him;* for they cannot, no, they cannot shake off their obligations to own him; although in the attempt they may destroy themselves for ever.

"According to this representation," I shall be told, "the condition of many of our youth is very "deplorable. It is their *duty*, you say, to profess "the name of Christ, and to seal their profession at "the sacramental table. This they cannot do: "for they are conscious that they do not possess "those principles and dispositions which are requi-"site to render such a profession honest. What "course shall they steer? If they do not profess "Christ, they live in rebellion against God: if "they do, they mock him with a lie. Which side "of the alternative shall they embrace? Continue "among the profane, and be consistently wicked?

" or withdraw from them in appearance, and play " the hypocrite ?"

The case is, indeed, very deplorable. Destruction is on either hand. For the UNBELIEVING *shall have their part in the lake of fire* *, and *the* HYPOCRITE'S *hope shall perish* †. God forbid that we should encourage either a false profession, or a refusal to make one. The duty is to embrace *neither* side of the alternative. Not to continue with the profane, and not to act the hypocrite; but to receive the Lord Jesus Christ in truth, and to walk in him. " I cannot do it," replies one: and one, it may be, not without moments of serious and tender emotion upon this very point: " I *cannot* do it." My soul bleeds for thee, thou unhappy! But it *must* be done, or thou art lost for ever. Yet what is the amount of that expression: in the mouth of some a flaunting excuse, and of others a bitter complaint—I cannot? Is the inability to believe in Christ different from an inability to perform any other duty? Is there any harder necessity of calling the God of Truth *a* LIAR, in *not believing the record which he hath given of his* SON, than of committing any other sin? The inability created, the necessity imposed, by the ENMITY *of the carnal mind against God* ‡*?* It is the inability of wickedness, and of nothing else. Instead of being an apology, it is itself the *essential* crime, and can never become its own vindication.

But it is even so. The evil *does* lie too deep for the reach of human remedies. Yet a remedy there is, and an effectual one. It is here—" *I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I*

* Rev. xxi. 8. † Job viii. 13. ‡ Rom. viii. 7.

cleanse you. A NEW HEART *also will I* GIVE *you, and a* NEW SPIRIT *will I* PUT *within you: And I will* TAKE AWAY *the* STONY HEART *out of your flesh;* and I *will* GIVE *you an* HEART OF FLESH. *And I will* PUT MY SPIRIT WITHIN YOU, *and* CAUSE *you to walk in my statutes; and ye shall keep my judgments and do them*.* Try *this* expedient: Go, with thy "filthiness" and thine "idols:" Go, with thy "stony heart" and thy perverse spirit, which are thy real inability, to God upon the *throne of grace;* spread out before him his "exceeding great and precious promise"—importune him as the hearer of prayer, in the name of JESUS, for the accomplishment of it to thyself—wait for his mercy: it is worth waiting for—and remember his word; *Therefore will the Lord wait, that he may be* GRACIOUS UNTO YOU; *and therefore will he be exalted that he* MAY HAVE MERCY *upon you: for the Lord is a God of judgment; blessed are all they that wait for him†.*

* Ezek. xxxvi. 25—27. † Is. xxx. 18.

The power of divine grace is always admirable, especially when it is displayed upon the hearts of the *young*. The following is one of two narratives concerning two sisters, who both left the world in the morning of their days to exchange their earthly bloom for the beauty of paradise; and to wait, as daughters of the resurrection, for the glory of that "morning" when their bodies shall "awake" in the "likeness" of their Saviour and their God.

Both narratives are from that highly respectable religious publication, the *Christian Observer*, published in London, by evangelical ministers of the church of England. We shall give the second in a future number.

HAVING obtained permission from Mrs. Y. to transmit to you the following accounts of two young ladies, her nieces, I communicate them with pleasure, trusting that they will coincide with the benevolent plan of your publication. In the letter to me, which contained that permission, Mrs. Y. thus expresses herself.

"When I consider the hasty manner in which these accounts were written; at all hours, by day or night, whenever I could snatch a few minutes, and without an idea of their being seen by any person, but my sister, (to whom they were written;) I feel ashamed they should be read, except by a few partial friends who know me. But the consideration that they may do good to others supersedes every other; and I earnestly ask of God, that the

perusal of what his love and mercy did for my dear nieces may be blessed to all who read these accounts, and may lead them to seek that grace He so abundantly showed to my young friends."

These young ladies were born in India, and were sent from thence to England when the elder was seven and the younger six years of age.

Mrs. Y. informs me, that " except for one fortnight they were never parted from each other in life; and not long by death.—They died nearly at the same age, just turned of seventeen years." Mrs. Y. adds: " I never saw such an affectionate union of hearts, where the dispositions were different, as in them. *Catherine* (the younger) was all sprightliness, mirth, and good humour, along with the most striking mixture of seriousness on every proper occasion. *Margaret* was of a more placid even temper. The most striking traits in her character were propriety and discretion, far beyond her years; with a degree of humility that made it both easy and pleasant to her to do the meanest offices of kindness to a poor sick person: and she was particularly happy when employed in the service of such of her fellow creatures. Her affections were warm, and active, but silent. Her grateful attachment to me was perhaps as strong as her sister's: but no person I ever saw had so happy a method of expressing her feelings as Catherine. Disinterestedness was a striking feature in M. I never saw her half so much pleased with any approbation bestowed upon herself, as when her sister C. was approved and applauded. I do not recollect any striking proofs of a real work of grace upon her heart, till she and her sister C. had the advantage of hearing the Rev. Mr. ——. Her natural reserve made it not so easy to know her; and yet the good

sense and prudence which directed all her actions and her very obliging disposition, made one always pleased with her."

The following extracts from letters written by Mrs. Y. to one of her sisters, describe the temper and conduct of Miss Margaret during her last illness, which happened about a year before that of Miss Catherine.

AUGUST 6th, 1801.

" You are anxious to know, my dear sister, if our dear Margaret be aware of her danger. I hope she is, but I have no certain proof as yet. From the time I knew the nature of her disorder, I have taken every opportunity of speaking of the use which ought to be made of sickness; and of the mercy of having time given us, by a lingering illness, to prepare to meet our God. These things I have said as alluding to myself; and took frequent occasion to express my regret, that I had not made a better use of the many illnesses which I had had. I had the comfort of seeing that these conversations were very pleasant to her. A clergyman called one day, and left us again, without entering into any particular conversation. She seemed much dissatisfied, and said, his visit was of no use. I said, perhaps you thought, my love, that he ought to have endeavoured to direct your thoughts into a channel suited to your situation. She burst into tears, and said, " Yes, aunt, that is what I wanted."

" The Rev. Mr. W. F. came to town just at that time. He called early the next morning. He was the very person to whom I could speak all my sorrows and anxieties. I told him what books I had read to her, and of my conversations, and her remarks. I desired him to see her often, and to

point out to her what was likely to be the consequence of her illness. With the most affectionate tenderness and propriety he executed my commission. She thanked him for his visit, and begged to see him as often as possible."

AUGUST 18th.

" I have always known that my dear Margaret's mind was not light or trifling; but I did not think religion in her to be so lively, so active a principle as in her sister Catherine. But for some months past I have had reason to hope, that her mind was more and more seriously impressed. She never seems so happy as when I am alone with her, when she always leads to useful and serious subjects. I often try to read her asleep, but she will say, " not the Bible, lest I lose any of it." She expresses the greatest anxiety for any sick persons she hears of, lest they have no religious friend near them.

" On seeing her more drowsy than usual yesterday, she said, she had not been able to sleep for thinking of a young person whose death she had just heard of: one whom she had known something of, and, she had reason to think, had spent a very thoughtless life. She said, her mind was distressed with the fear, that she died in the same unawakened state in which she had lived; without having had one friend to show her her danger, or assist, and direct her to seek for help."

SEPTEMBER 14th, 1801.

" My dear Margaret continues to be the same patient uncomplaining sufferer she has hitherto been. Her every word and action is an instructive lesson. No murmur, no fretfulness have I seen during a confinement of near twenty weeks. She

expressed a wish to receive the sacrament; but desired me first to help her to understand it. I read to her Milner's excellent sermon upon it, and some useful meditations; and was much gratified by her remarks. The Rev. Mr. F. also conversed with her upon it, and she desired to receive it the next day. He recommended prayer to her. She complained to him of the wandering of her thoughts. 'When that is the case,' said he, 'what do you do?' She replied, "I stop, sir, and try to collect my thoughts, and then begin again."

OCTOBER 2d.

"It has been her amusement this last fortnight to make bracelets and watch-chains of her hair, for her aunts and sisters; and thread-cases, &c. for the servants, as last gifts. She gave her sisters their's last night, and desired them to wear them for her sake; saying "I know I am dying—I have long known it, and I am very willing to die." Just then I went into the room. Her sisters were both in tears. Jane said, "Aunt, do not be alarmed—these tears will do us no harm. I wish I could change places with Margaret." Margaret said, "Jane, that will not do—but do not weep—let nobody weep for me; I am ready, and willing to die." Then stooping down to Catherine, who was sitting at her feet, she gently wiped away the tears from her face, and bid her get up, and shed no more tears for her."

OCTOBER 30th.

"I wish you could be an eye-witness of my happy Margaret's peace, and hope, and entire resignation. She asked me the other night to sit by her bed. "I want to talk with you," she said, "of

my many comforts. I feel I am dying very fast—I have long known it must be so. Your conversations, early in my illness, showed me what the end of it would be. I thought till lately I might have been propt up by medicine a little longer—but it will not be. I find my strength fail daily, and I hope I shall soon be gone. Indeed, I am quite willing to die." I asked her, why she was so willing to die. She replied, " Aunt, I am willing to die, because I see it is God's will that I shall die; and why should I wish to live? Besides, aunt, I feel myself *greatly helped.*" I desired her to explain what she meant by that expression? " Why, I mean, that I do think Jesus loves me, and I feel quite sure that he will take me to himself, and I have thought for some time past, that neither you, my dear aunt, nor any of my friends, nor aught in this world could give me satisfaction, or make me *wish* to live; though I am *willing* to live if God chooses life for me; but I see He chooses death, and so I am willing to die. Now you know, aunt, I could not think this of myself, therefore I know I am *helped.* But why should I say, that I know Jesus *now* loves me? When I was in India how oft was I preserved. It was one of my favourite tricks to lean over the side of a well in my father's garden, to look at myself in the water; yet I never fell in. Another was to run races by the side of a pond; still I was preserved. Once I was thrown out of a phaeton; but I was not hurt. Again, when I was coming from India our ship sprung a leak, and we were in great danger; but the thing was, I *was* to come to England, and that was the greatest mercy of all: for yonder I should have known nothing. So you see how good God has always been to me." She mentioned her brother

with tenderness, and saying she should see him here no more, she burst into tears; but soon recovered herself, saying, "I have forgotten to mention one of my great comforts, which is, that Catherine bears my approaching death so well."

"She said to me the other night—"O my aunt, if my death should be made the means of awakening any friend of mine, what a happiness would that be."

"She afterwards said. "There is old A—— S——, who had many a weary walk to lead my galloway while I was able to ride, and she was not rewarded; if it be not too expensive you can give her mourning. There is Miss H——, I should like to have her attend me to my grave as a mourner; and there is Miss D——, I should like to have her for a bearer; but I think I am sleepy just now, I will tell you the rest another time." In a few minutes she was asleep. So undisturbing is the thought of death to her!

"Parting with the Rev. Mr. W—— F—— was a great trial to her. She used to call his visits, *feasts*.

"She is now unable to leave her bed-room. It is a pleasing sight to see her lying upon the bed, an hour before she undresses for the night. Jane and Catherine at the harpsichord, playing and singing her favourite hymns, whilst I kneel by the bed to rub her feet: she looking like a placid angel, and listening so devoutly! She sometimes says, O aunt, those sweet hymns, they seem to carry me to heaven! Her favourite hymns are,

"O thou my soul, on God rely," &c.

"O for an overcoming faith to cheer my dying hours," &c.

And above all,

"Jesu, lover of my soul,
Let me to thy bosom fly."

She often says, "*That, that* is what I want."

NOVEMBER 2d.

"My Margaret's weakness is extreme, but I thank God, her mind is still clear. The reverend Mr. J—— F—— saw her this morning. He asked her if she felt her mind harassed with any doubts concerning her future state. I wish you could have seen her sweet, though ghastly, smile, with which she replied—"Doubts, Sir! O none, none!" When he was gone, she said, "I think, aunt, I answered right." I replied with some quickness, "Surely you know whether you spoke truth or not." She said, "My aunt, I *think* I answered right. For though I cannot meditate as I used to do, and find myself very weak in prayer, so that sometimes I think God is forsaking me; yet I soon check myself for so bad a thought, and say, *That cannot be;* for He knows that it is my heart's desire not to forsake Him. And besides, I am very sure, that God, who has done so much for me, and brought me thus far, will not leave me to myself now! So in a few minutes my mind is quite happy again.—So aunt, I hope I answered right."

NOVEMBER 24th, 1801.

"I know, my dear sister, you are anxious to have the particulars of my Margaret's concluding scene.

"The day after I wrote last, she received the sacrament. She was unable to carry the cup to her head, but seemed much comforted and refresh-

ed. From that day her cough was very violent; but whenever she had an interval of ease, she loved to talk with us; and her conversation was invariably cheerful, expressing patience, hope, and thankfulness, for her many mercies and comforts. She sometimes spent the night in the great chair, wrapt in a blanket. Whatever were her sufferings, she never complained: but when unable to speak, would smile, and make signs for what she wanted.

"I was made very uneasy by her refusing to have prayers in her room for two days, when her cough was particularly distressing. She said, it was not right to have prayers read when her cough put it out of her power to attend; or if it abated a few minutes, left her so weak, that she could not help falling into a slumber.

"Soon after, her sister Catherine said to me, "Aunt, I have half filled a manuscript book with extracts from the Psalms of David; what shall I fill it up with?" Margaret directly said, "Aunt, lend her those sweet extracts of your's from Leighton on St. Peter, where, in speaking of prayer, he says, 'Lord, whilst I have breath I will cry unto Thee; and when I can no longer cry unto Thee, I will lie at thy feet, and look up.' Oh aunt, I often think of that *now*—for *now* that is all that I can do."

"She never lost sight of the great event that was approaching, but would often say, "O that the time was here! I long to be in heaven! O when shall I be there!"

"She had bought the *Olney Hymns* as a present for her aunt L——. "Now," said she, "help me up stairs, that I may give it with my own hands." I said, my love, that cannot be—your strength is quite gone—"Do you think so, aunt. Well, then

give me a pencil, and guide my hand, till I mark a hymn." I did so. "Now," said she, "carry this up stairs," (her aunt being then confined) "with my love, and tell her, it is my last gift, and I would have given it with my own hands, had I been able. Desire her, when she hears that I am gone, to rejoice, and, instead of weeping, to read this hymn." It was the seventy-second hymn of the second book,

"In vain my fancy strives to paint,
The moment after death."

"Her chief remaining care was for her beloved sister Catherine. She moaned and talked much in her sleep, but even then the name of her sister was almost constantly in her mouth. She would murmur out, "Catherine, my dearest Catherine!" twenty times in the slumber of half an hour; and, though always moaning in her sleep, still smiled when she spoke her name.

"On Sunday she suffered much, and often exclaimed, "O that I was in heaven! my sufferings I know are light compared with those of many, but indeed my *best* is bad to bear; for no one can tell how much I am exhausted. I doubt, I doubt I shall lose patience." My love, I said, I wish on my dying bed, I may show as much. "O aunt, more, more, I hope," was her answer.

"On seeing a funeral pass the window, she lifted up her hands, and seemed to join in the hymn they were singing before the corpse, and then said, "I wish that coffin was mine! but patience! patience! my aunt F—— in her last letter said true —these are my last sufferings; I shall soon be in heaven!"

" Towards midnight she often said " Dear aunt, tell me when will my work be done : I want to be in heaven." I replied, my love, I think you cannot see another day. This is your last night here : you will be in heaven before morning. I wish, my sister, you could have seen the look of grateful rapture with which she thanked God for that hope. " The world," she replied, " is nothing to me now. It has long been nothing." Soon after, she grew easier, and turning to me, with a look of disappointment, she s aid, " O my aunt, I doubt you are a true prophetess ! I doubt I am growing easier! She took the opportunity of this interval of ease, to speak a good deal. " O, how good, how gracious, is my God to me ! In my childhood, and to this hour, how graciously has he dealt with me ! O what a mercy to bring a poor Indian to this country, that I might learn to know him ; and then to give me such a parent—O, such a parent !" She clasped my hand in her's, and with an energy and look, of which I can give you no idea, but which I never can forget, repeated—" O, such a parent !" till she was almost exhausted.

" One of the servants coming in just then, who had been particularly attentive to her, she said, " If I had breath I would thank you again for all your kind nursing of me ; but, dear aunt, you must reward her ; and pray remember good old A—— S——;" then with a sweet smile she said, " How many debts of kindness do I leave you to pay !" She then asked her sister Jane to read a prayer, after which she said, " O how good has God ever been to me, and that when I was not thinking of him ! How often have I sinned against him— But, I trust, I am forgiven, and I long to go to Him !" She then prayed for support in her last

moments. I said, "You see, my love, you are supported. The prayer in your favourite hymn you see is answered. You have that overcoming faith that cheers your dying hours." She acknowledged it with a grateful smile, but was not able to speak for some time.

"Soon after she desired me to lift her out of bed. I did so, and set her upon the bedside, and put my arm round her to support her. In an instant she laid her head upon my shoulder, and in about two minutes was in heaven.

"O happy, blessed hour, when she departed, ever to be remembered by me with thankfulness!"

W. H.

FOR THE CHRISTIAN's MAGAZINE.

A Tribute to Truth.

DIFFERENCE of opinion, unavoidable in men beset with infirmity, gives rise to discussion by which truth gains, upon the whole, much more than she loses. The gravity of her aspect does not chill the warmth of the heart; she disdains not the wing of imagination; nor commands Entertainment to retire at the approach of Instruction. *Seria mixta jocis*, the most stern philosopher will approve: or if he affects to be displeased, his frown has some other origin than his wisdom. On these accounts it has never been held a violation of decorum to blend inquiry with wit; or to smile over the execution of a literary convict. Justice may thus be administered in the republic of letters, without infringing upon the delicacy of moral and social feeling. Argument may contract an alliance with Humour; even Satire may now and then dress an excoriated spot with a preparation of *Attic salt*, and yet nothing occur to generate hostility or to fetter the liberal intercourse of life. For ourselves, notwithstanding the debate on the subject of Episcopacy, as we are utterly unconscious of an emotion which would lead us to seek the hurt of a human being, who thinks contrary to us, so we have never allowed personalities to mingle with our strictures, and have made, as our pages testify, the excitement produced in our opponents by an occasional touch of *the fly*, a matter rather of pleasantry than of wrath. To a repayment in kind we shall never object. And should our irascible friend who arrays the *Churchman* against the *Christian*, (an oppugna-

tion not uncommon in this wayward world,) hereafter, by any unlooked for casualty, light upon the mantle of Lucian or of Swift, we shall be among the foremost with our homage. Let the meed be won, even by accident, and we shall not refuse the bays to the brow of Zoilus.

But when men forget the limits and weapons of lawful warfare—when instead of exposing, as they have a perfect right, either weakness of reasoning or mistakes in fact, they employ personalities so gross as the following,

" Peace on their looks, and vengeance in their pens *;"

when they can impeach both motives and veracity, it is time to be serious and to have done. In this article we shall do both. With unfeigned regret do we offer it to our reader: but are sure that when he shall have perused it he will not ask for an apology.

The Christian's Magazine speaking of the origin of the present controversy, observed, that some of the non-episcopalians " may consider Dr. H.'s " books as the continuance of a system of attack " which commenced several years ago, when a cer- " tain preacher declared to the faces of some of the " most venerable ministers in this city, that all " clergymen, not episcopally ordained, are impos- " tors—their commissions forgeries, and their sa- " craments, blasphemy †."

A note contains the following explanation.

" The preacher was Mr. WRIGHT, the place " St. Paul's church; the occasion, a deacon's or- " dination; and the text, of which, to use his own " words, he " took leave," in order to give the

* *Churchman's Magazine*, p. 482.

† CHRISTIAN'S MAGAZINE, *Vol. I. p.* 92.

" poor non-episcopalians a *hit*, that injunction of " our Lord, *Be ye wise as serpents, and harmless* " *as doves.* That the orator was right in taking " this " leave," will hardly be questioned; as he " immediately broke through the second precept of " his text; and the consequences proved that he " had but little skill in the first. The effusion had " more of every thing in the serpent than his wis- " dom; and more of every thing in the dove than " her innocence.

" A circumstance which rendered the attack an " outrage, was the care of the Episcopal clergy to " circulate notice of the ordination, and their soli- " citude for the attendance of their non-episcopal " brethren *."

Our correspondent, who never rebukes but with the " meekness of celestial wisdom," appeared to be somewhat gravelled with this little anecdote; but contented himself with remarking in his letters, that " there is no recollection of such an invitation " having been given †"—And with asking, " Is it " not possible that the indignant feelings of those " who heard Mr. Wright deliver sentiments ob- " noxious to them, may have somewhat exaggerat- " ed his language; or that at this distance of time, " it may be unintentionally mis-stated?" Adding, " I can only assert that the Episcopal clergy who " heard him, cannot recollect that he used the very " strong expressions which you impute to him ‡." Again:

" Now, sir, before you hazarded this most seri- " ous charge against the Episcopal clergy—a charge " which, fixing on them an " outrage," would

* Christian's Magazine *Vol. I. p.* 92.

† Hobart's *Apology*, p. 38. ‡ *Ibid.* p. 45.

" prove that they possessed neither the mild for-
" bearance of Christians, the dignity of clergymen,
" nor the manners of gentlemen, should you not have
" paused, and ascertained, beyond the possibility of
" mistake, several important particulars? Are you
" satisfied on good authority, that " the Episcopal
" clergy expressed a solicitude for the attendance
" of their non-Episcopal brethren?" I have ascer-
" tained from the officiating bishop, and the only
" two Episcopal clergy now resident in this city
" who attended the ordination, that they knew no-
" thing of any invitation having been given to the
" non-Episcopal clergy, or of any solicitude having
" been expressed for their attendance. But admit
" the fact: are you able to prove, have you any
" satisfactory reason to believe, that the Episcopal
" clergy were previously acquainted with the nature
" of Mr. Wright's sermon, or with the obnoxious
" passages to which you refer? You can neither
" prove, nor have you any satisfactory reason to
" believe this circumstance—and the truth of this
" only can authorize you in the serious charge
" you have brought against the Episcopal clergy,
" and rescue it from the imputation of being more
" unjust and indecorous than the conduct which
" you ascribe to them. I am authorized to assert,
" that the Episcopal clergy were wholly ignorant
" what would be the contents of Mr. Wright's ser-
" mon, and the style in which he would deem it
" proper to convey his observations *."

* By saying that the circumstance of *inviting* the non-episcopal clergy rendered the attack an " outrage," we neither said nor meant to say, that the other Episcopal clergy had united with the preacher in a plan of insult to their non-episcopal brethren: but that this circumstance rendered the attack by Mr. Wright an outrage *on his part*.

It is presumeable that he knew of invitations which were no

The reader perceives, at once, that here is nothing to impeach the truth of our representation. It is all negative—a mere want of knowledge—There is "no *recollection*" of the invitation—The Episcopal clergy "*cannot recollect*" such strong expressions. But surely a writer so "learned" and "able" as Dr. H. is not ignorant that in evidence, one positive outweighs any assignable number of negatives: and that the memory of one who receives a blow, is apt to be more faithful on that article, than the memory of one who gives it. Be that as it may, Dr. H. having not denied the fact, we did not think his criticisms of any importance; and, therefore, seeing that our *veracity* was untouched, passed them by without notice.

But it is not uninstructive to remark how every thing *grows* with proper management. We formerly produced a curious instance of the growth of an *argument* under the cultivation of Dr. H.'s friends*. We have now the satisfaction to produce an equally curious instance of the growth of a *fact* under his own cultivation. In June, 1807, when the *Apology* was published, he was only unable to ascertain the correctness of our assertions concerning Mr. Wright. But this left their truth entire. For certainly it does not follow that a

secret—if he did not, there was an oversight among his brethren, in not giving him a hint; as discretion was never considered his greatest virtue. When one gentleman invites another to an exhibition by one of his own friends, he, by that act, becomes security that his guest shall not be insulted. And if such an incident should unexpectedly occur, he is bound by every law of courtesy and of self-respect, to make what reparation is in his power. Was this done by the bishop or his clergy? If it was, then in so far they were exculpated. If not, they became something like what the law calls, *accessaries after the fact.*

* C. Magazine, Vol. I. p. 312.

thing *must* be false, because the evidence of it has not reached Dr. Hobart. However, in the course of eighteen months, i. e. by December, 1808, this *want of information* has grown up into a *positive proof;* and the editor of the *Christian's Magazine* "is guilty of a *gross mis-statement*, which he is "*ashamed* to defend, while he cannot summon the "magnanimity to retract it *."

Conviction ought to precede retractation. On whom the obligation rests to so mortifying, but salutary an exercise, we shall presently ask the reader to decide.

Dr. H. observes, that the "charge fixing on the "Episcopal clergy an "outrage," would prove "that they possessed neither the mild forbearance "of Christians, the dignity of clergymen, nor the "manners of gentlemen †."

Writers who deal but little in facts, should be guarded in their declarations. *We* never said nor insinuated, that such imputations would adhere to the episcopal clergy, provided what we advanced be true. It is Dr. H. their friend and champion, who has shut them up under the dilemma of either convicting us of falsehood, or of owning that their behaviour was unworthy of Christians, clergymen, or gentlemen. We cannot help consequences; and so, recommending Dr. H. to the thanks of his brethren, we produce our voucher.

(COPY.)

'I do hereby certify, that the statement in the Christian's Magazine, Vol. I. p. 92, and the note thereunto annexed, concerning the sermon preach-

* CHURCHMAN'S MAGAZINE, for Nov. and Dec. 1808. p. 480.
† *Apology*, p. 47.

ed by Mr. WRIGHT, and the invitation given to non-Episcopal clergymen, is true and correct. I was myself personally invited by one of the Episcopal clergymen, I think by Dr. BEACH; and heard Mr. WRIGHT express himself in the following, or in equivalent terms; I believe that I retain his words: *viz.*

"The man who affixes a seal to an instrument, "unauthorized thereto, not only gives no validity "to the instrument, but is guilty of forgery. So "the man who undertakes to administer the Chris-"tian sacraments of baptism and the Lord's sup-"per without authority from our holy mother "church, is guilty of impiety, sacrilege, and blas-"phemy."

'On hearing this declaration, I could not help saying to myself, what I afterwards repeated, That it was, in my judgment, a piece of insolence in Mr. WRIGHT to tell his bishop to his face, that he was an unregenerated man, and no member of the Christian church; and that he bore the brand of forgery, impiety, sacrilege, and blasphemy *.

(Signed)

'JOHN RODGERS.

New-York, March 24, 1809.'

Dr. H. had complained in his apology, (Lett. VI.) of our misrepresenting the exclusive claims which he asserts for his church. In showing that, if our construction is erroneous, we have fallen into the same errour with distinguished Episcopalians, we introduced the construction put upon these claims by one his own brethren, who is also one of his as-

* Dr. PROVOOST, the then bishop, was baptized by Mr. DUBOIS, one of the Dutch ministers, who had no "authority" from Mr. Wright's "*holy mother church.*"

sociates in the present discussion. The narrative which contains that construction we are obliged to repeat from our last number.

" In the fall of 1806, a young gentleman extremely attached to the Episcopal church, and an advocate for the doctrine of baptismal regeneration, was led, by mere curiosity, to a weekly evening lecture in one of the neighbouring non-Episcopal churches. The subject, which was our Lord's conversation with Nicodemus on the new birth, arrested his attention, and the argument went home to his heart. He became convinced that he had been in fatal errour as to the ground of his eternal hope; an entire revolution was wrought in his sentiments and character; and, at length, under more sound and evangelical views, he applied to the minister whose labours had been blessed to him, for admission to the Lord's table. After giving a satisfactory account of his Christianity, he was desired to ask from his Episcopal pastor a certificate of dismission: his friend at the same time remarked, " Al-
" though he does not acknowledge me to be a law-
" ful minister of the Gospel, yet I deem it proper
" to pay him this compliment." The certificate was asked; but, instead of giving it, the Episcopal clergyman broke out into an invective against the youth; told him " he deserved to be excommuni-
" cated—that he was *leaving the way of salvation*
" —that Jesus Christ would reject him at the great
" day—and that he," the clergyman, " would be
" witness against him ! !"

" The reader may rely upon the fact. We have place, names, and authority to give, should it be denied. The clergyman is well known; and has distinguished himself as an advocate of " the church ;" and, with all deference to Dr. H. *his* construction

of her claims appears to us to be not unlike "Epis-
"copacy or perdition!"

This paragraph drew from the Rev. Mr. Beasley, the clergyman alluded to, a reply in which he says, "It is not true, that I "broke out into an invec-
"tive against the "youth"—that I told him he "deserved to be excommunicated—that he was "leaving the way of salvation—that Jesus Christ "would reject him on the great day—and that I, "the clergyman, would be a witness against him. "All these things as asserted in the Christian's "Magazine, are *absolutely false**."

On such language it is impossible to make any other comment than is furnished by the following document.

(COPY.)

"Christopher Beekman, jun. the young man who left the Episcopal church in Albany, is justly described in the above extracts by the Rev. Mr. Beasley, the pastor of that church, as a 'very worthy one†.' He not only possesses an amiable disposition, but sustains a spotless character for veracity, integrity, and piety. The testimony of such a person in a matter of fact, even though he has, in the words of Mr. B. 'no pretensions to intellectual force,' undoubtedly deserves the most serious attention. Thus he writes to me in a letter dated Albany, January 4, 1809. "I have no objections to have my name given up, being fully persuaded the words I told you at your house were given to you as they proceeded from Mr. Beasley, when I called the second time for a certificate with a dismission from

* CHURCHMAN'S MAGAZINE, for Nov. and Dec. 1808, p. 476.

† *Ibid.* p. 483.

the church. The time of day and the day itself I remember. It was on Saturday afternoon between two and three o'clock when I called: I asked Mr. B. whether he would give me a certificate: he then asked me what certificate I wanted. I answered him a certificate with dismission. He answered me he could by no means encourage my departure from salvation. He told me I was leaving the church of Christ. I asked him if he did not think the Presbyterian church made a part of it: the answer he made has escaped my memory. He then told me I ought to be excommunicated in leaving the church—that he pitied me from his heart and from his soul; and that he made no doubt that at the day of judgment, Christ would reject, and that he would have to appear against, me. These, dear sir, you may rely on are *the very words* he told me, the which will be long remembered by sinful me, and with my last expiring breath could I affirm the same."

"This extract, without a comment, irrefutably establishes the correctness with which I communicated Mr. Beekman's account of the conversation between him and Mr. Beasley. Indeed I took down the words from his mouth, warning him of the probability of an event like the present, when he would be obliged to appear before the public.

"Mr. Beasley has charged me with indelicacy, 'considering the circumstances of the case, in requiring a certificate.' He may rest assured that I have acted towards him, as I wish others to act towards me under similar circumstances. There is not a greater difference between the Episcopalians and Presbyterians, than between Presbyterians and Baptists: and yet to two or three of my people who embraced the principles of the latter, without noti-

fying me of their change, or conversing with me on the subject, I offered a certificate if they would apply for it to session, urging on them at the same time the propriety of such application as a token of respect due to the Church, and its necessity to screen them from her censures for not attending her ordinances. In the same way would I have acted, had one of my people applied for a certificate to join the Episcopal church.

" As to conversing with Mr. B. on the subject, I saw no reason for it. The words he used, as reported, I knew to convey substantially his sentiments. They did not wound my feelings, nor produce any disposition on my part to enter into a debate with him about them. The validity of my commission I was well satisfied could not be destroyed, or in the least affected, by his calling it in question. The Head of the Church knoweth, and " *the day shall declare it.*"

" The publication of this fact was owing to a letter I received from Dr. Mason about six months after it occurred. He had heard of it, but not from me, (for the fact was notorious, known to session and others,) and requested the particulars. My letter is dated Nov. 17, 1807. After mentioning the name of the young man and his devoted attachment to the Episcopal church, I write, " Mere curiosity led him this fall a year ago to attend a Thursday evening lecture carried on by Mr. Bradford and myself. The subject, which was Christ's conversation with Nicodemus, fastened conviction on his soul that his faith was erroneous and his hopes unfounded. He became dissatisfied with Episcopal ceremonies, and Arminian preaching. He called on me about the middle of last winter for instruction and comfort, and afterwards repeated

his visits. He discontinued his attendance on public worship in the Episcopal church, finding there, to use his expression, "no food for his soul." Last April he applied for admission to our communion, and gave a very intelligent and satisfactory confession. I directed him to apply to his pastor for a dismission, telling him that though he did not recognize the church in which I ministered to be a true one, yet I deemed it a compliment due to him. He did apply and received for answer from Mr. Beasley, that he was leaving the church of Christ—that he was departing from the way of salvation—that he ought to be excommunicated for leaving the church—that Jesus Christ would reject him at the last—and that he, Mr. Beasley, would testify against him on the day of judgment. This answer you are at perfect liberty to publish."

"A comparison of this letter with that of Mr. Beekman already given, will show whether I have been an impartial historian or not. The Rev. Dr. Hobart, in his editorial remarks on this subject, has felt himself warranted to say that I have 'not probably lightened the shades of the colouring; and have discovered a want of prudence and conciliation in whetting Dr. Mason's wrath against the Episcopal church.' He can now judge how far these remarks are just. They would not have been noticed, if my name at his request had not been given up, with my consent, as the person who communicated the fact to Dr. Mason.

"One or two expressions in my letter may possibly be censured, as similar one's in the Christian's Magazine have been so treated, viz. where it said the young man's "faith was erroneous, and his hope unfounded." These expressions Presbyterian ministers are in the habit of using concerning their

own people who rest in forms, in the externals of religion, without a radical change of heart, as this young man did before his conversion. They dare not, as the false prophets whom Ezekiel characterizes, "daub with untempered mortar :" or like the women of whom he speaks, "sew pillows to all armholes," but by manifestation of the truth as the apostles did, they commend themselves to each man's *conscience* in the sight of God.

(Signed)

"JOHN B. ROMEYN.

New-York, Feb. 8, 1809."

We leave the documents to speak for themselves. The reader will credit us for our sincerity in assuring him that we feel, on this occasion, a degree of pain which we shall not willingly endure a second time. It may be proper to remind him, generally, that we never advance, as fact, any thing which we have not evidence to support. And as, on the one hand, no good end can be gained by incessant contradiction; so, on the other, the latitude which some writers take in affirming or denying, supersedes, in a great measure, the necessity of exposing their errours. We have given the foregoing as a specimen. But from this time forward we never will notice any accusations or criticisms which may appear in the Churchman's Magazine. Our accounts with that publication are closed for ever.

☞ *Reviews necessarily delayed.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

The following accounts, though embracing a retrospect of more than two years, are so little known, we presume, in this country, as to be new to most of our readers, and so interesting as to be acceptable to all. They are taken from the fifth volume of the Christian Observer.

TARTARY.

We insert a few extracts of letters lately received by the Edinburgh Missionary Society from their Missionaries settled at Karass, in Russian Tartary.

" 10th *July*, 1805.

" OUR Family," they say, " is now considerably increased. Besides Europeans, it consists of 19 natives, old and young, who are all in good health. Such of them as are grown up have renounced Mohammedanism, except an old man whom we ransomed, soon after we first settled in this place, to assist us in our work. The children are attentive to our instructions, and, upon the whole, are very promising. Some of them appear to be under serious impressions, and would on no account go to bed without praying to God. One of them

had been sick and thought himself dying. On this account, as he afterwards told Mr. Brunton, he prayed to God almost a whole day, to pardon his sins for Christ's sake. The young man whom we named Davidson, who renounced the superstition of his countrymen more than a year ago, and who has since been firm and fearless in the profession of the Gospel, is soon to be married to one of our native women, of whom we entertain a very favourable opinion. It is proposed that both of them shall be publicly baptized before they are married; and with a view to this, we have taken for some time past more than ordinary pains in their instruction.

" We are happy to inform the Directors, that Mr. Patterson is now tolerably healthy, and Mr. Dickson much better than he was. We have much cause to be thankful for all our mercies, and trust that we shall bye and bye have still better tidings to send you. From various circumstances we begin to hope that our mission and settlement are in a fair way of flourishing."

" *Karass*, 1*st Aug.* 1805.

" During the last month few events of any importance have occurred. We thank God that the family has been in a much better state of health than formerly."

" Abdy, the Mohammedan Priest whom we have so often mentioned, has given up his charge among his countrymen, and has engaged to teach our children to read and write the country languages. The people around us are greatly offended at his coming to us, and some of them have talked of killing him: but though they do this, scarcely any of them have the courage to reprove

him. They all seem to stand in awe of him; for although they do not account him one of their most learned moulies, or priests, yet they all allow him to possess a superior degree of eloquence and good sense. It is but justice to him to mention, that since he came to us he has taught the children with the greatest diligence; and though he has not yet professed his belief of Christianity, he makes no scruple of teaching them the Catechisms which Mr. Brunton has composed for them, and several of the children appear to make considerable improvement under him. He has written a letter to you, which he has requested us to forward."

Letter from Abdy, the Priest of Karass, to the Secretary of the Edinburgh Missionary Society.

(Translated from the Arabic.)

" May there be abundance of peace, and of every blessing to you! Are you well and healthy? May the glorious and true God always preserve you in safety! If you inquire a little concerning our circumstances, I thank God you can know that we are well and in peace. What I have to say is this; last year you sent me a letter, with which I was highly pleased; your true friendship has been evident, to my advantage; wherefore, I write also to you as a friend. With regard to religion, too, you have forcible words which remain firm in your own mind, and if I cannot take hold of them as you do, you will perhaps be surprised. But one day I was in a similar condition: before I saw your friends, I had not the least doubt with regard to our religion; but ever since I saw them, I have been unable to come to any conclusion with regard to it. A true way there is, I believe, for all the

world search for it; and according to my opinion, all the world would not search for what is unnecessary, and not to be found. A prince who seeks for power, aided by cunning persons around him, might pervert the judgment of a nation by violence and deceit for their own advantage: but no set of persons are able to pervert the judgment of the whole world. If the whole world agree to search for one thing, that thing must exist. The necessi ty of religion, every man knows; yet every necessary thing is not always found; some even die for want of food, while others are satisfied. God has given us judgment to search for what we need, yet he does not always bring what is necessary in our way. Were it not for this, I should have a clear knowledge of the way to heaven: I know of nothing that is more precious than religion, and surely the religion of God is to be found. Concerning this I have reasoned much; every day I search for what is precious, yet I have never found one jewel; I have not so much as found the riches of this world. But I will not decline to search for the true way, which may the gracious God himself show me! I have both hope and fear. I have, for fifteen years, been both priest and magistrate among the people about Karass, where my authority has been undisputed: your friends say, however, that the Christian religion is preferable, but, if it do not agree with my own judgment, their approbation of it will be of no advantage to me: the Moslems too commend their religion, but this will not purify my conscience.

"I have agreed to teach the children of your friends for a sum, which, I am afraid, will be too small for my necessities; but I have a few cattle, and if what your friends give me be not sufficient

for my wants, I shall not die for want of food. I thank God, that, to this day, I have had to eat and drink. In this respect I have been comfortable; and, could I find a way that would be of advantage to me at *the last day*, I would not be afraid of the riches of this world."

"ABDY MO."

The four missionaries who sailed from Leith in May last, had arrived at Karass. One of them, Mr. *Pinkerton*, thus writes:

"*Karass, September 29th, N. S.* 1805.

"In the letters which were sent you from Sarepta, (the Moravian settlement,) we informed you of the good state of our health, and the great kindness which we experienced from the people there. We cannot express the obligations we are under to them, and in particular to the Rev. Mr. Wigand, for the attention which he showed us, and the assistance we received from him, in procuring the various articles which we stood in need of. We set out from Sarepta on the fourth of this month, and arrived safe here on Monday the 16th. In our journey through the Steppe, (or desert,) we met with considerable difficulties, on account of the number of rivers we had to pass; and particularly, we had no small trouble in getting our horses and baggage across the lakes of Manwick."

"Our joy on coming here was somewhat allayed by finding all our friends, more or less, indisposed with an epidemic disorder, which has been raging through the whole of this country: but to our great comfort they all soon got the better of it, except Mrs. Cairns, who was attacked with it more severely than any of them. We are now all

busy, endeavouring to put our habitation in as good a condition as we can, to defend ourselves, both against the approaching cold weather, and what we dread as much, the plundering parties of Tartars who traverse the country, and carry off whatever comes within their reach. One of these parties, a few days before our arrival, carried off three horses, and since we came they have stolen from us no fewer than three oxen and three cows, and to add to our misfortunes, the wolves which sometimes visit us from the mountains, have killed some of our calves. However, we hope soon to have our property in a situation of greater security, and, notwithstanding these and other occurrences of a similar nature, this little settlement wears a very promising appearance. We are greatly pleased with what our friends have done. There are in the family nineteen natives, some of whom have made *very considerable* progress in religious knowledge, and I think that in a short time we shall be warranted to gratify their desire by administering to them the holy ordinance of baptism. J. T. Davidson is a very sensible young man, and discovers on every occasion the greatest boldness in the profession of Christianity. When conversing with the natives about religion, he never fails to express the strongest abhorrence of the bloody, persecuting principles of Mohammedism, and his warm attachment to the mild and holy doctrines of the Gospel. There is another native, a young woman, of whom all the family think very highly; her Circassian name is Kingy Khan, but since she came here she has got the name of Margaret Davidson. She is remarkably clever and useful, and on every occasion shows the greatest willingness to do all she can for the comfort and welfare of the family. She

was ransomed by Mr. Brunton, at her own earnest desire, and immediately renounced Mohammedism, and embraced Christianity. She discovers the greatest willingness to be instructed in the way of salvation through the death of Christ, and frequently expresses a great dislike at the conduct of the Kabardians, among whom she formerly lived, and calls them a wicked bad people.—Abraham Warrand is a fine lad, and is remarkably useful on account of his speaking both the Tartar and Kabardian languages, with the greatest fluency. He is commonly employed by our friends as their interpreter when they speak to the Kabardians, which gives him an opportunity of knowing what is said to them; and of this privilege he seems to have availed himself, as he evidently possesses a greater degree of knowledge, than could have been expected from the time he has been at Karass.—The young boy, who is named after you, is very promising, and remarkably well disposed. He is much liked in the family, and he seems to take much pleasure in prayer, and in other religious exercises. The people in the village, who are bigotted to their superstition, beyond what I ever could have imagined, often try to shake his attachment to Christianity. They tell him that, if he believe what the infidels (for so they call us) say to him he will certainly go to hell; but this does not move him in the least. He argues against them in the best manner he can, and when he is at a loss for an answer to any thing which they say to him, he comes to Mr. Brunton, who furnishes him with an answer, and sets his mind at ease. He seems determined to be a Christian at all hazards." "I have not time for it, or I could mention other children, both boys and girls, who are very promis-

ing.—When they are all assembled, and sitting with the rest of the family, round the large room where me meet for worship, it is a pleasing and animating sight. When I think on the different tribes to which they belong, the different parents from whom they are sprung, the great distances from which some of them have come, the remarkable circumstances in providence by which they have fallen into our hands, and that here they are brought together, from the midst of heathens and Mohammedans, to learn the knowledge of the true God, and of his Son Jesus Christ, through whom, at least some of them, I trust, will become heirs of God, and joint heirs of Jesus Christ:—when I think on these things, I feel what I am not able to express. For my part, I know not where a more pleasant sight, or a more agreeable family, is to be seen.—But if I am filled with wonder when I think how these young people have been brought together, I am equally so, when I consider *whom* Providence has given them for an instructer. Who could have thought that a *Mohammedan Priest* was to give up his charge among his own people, come and live with us, notwithstanding all the danger and obloquy to which it exposes him, and employ himself diligently in teaching the children the principles of Christianity. This is wonderful indeed, and perhaps unprecedented in the history of missions! This encourages us; and will, I hope, induce many with you to pray more fervently, that 'Zion may stretch forth her curtains' over the lands that are groaning under the cruel bondage and horrid superstition of Mohammedanism, that so they may be delivered, enlightened, and blessed with the liberty wherewith Jesus Christ maketh those free who truly know his name!

"Many of the people around us begin to perceive the absurdity of the doctrines which they have hitherto professed, and would willingly come and settle along with us; and not only so, but embrace Christianity, from a persuasion that it is a better religion, could we afford them protection from their tyrannical chiefs, who rule over them with most despotic sway. Several of them have come and told us so themselves. No further back than yesterday there came two men here, who had a long conversation with Mr. Brunton, and pleaded with him earnestly to go to the Russian General, to see if he would afford them and their families protection, should they come and settle with us, which, they said, they wished to do, for the *express purpose of learning the truths of Christianity*. Nor is it one or two families, but many that wish to do this; and if we could give them protection, we are persuaded that many would soon flock to this place. At the same time, as I observed before, it must be owned, that great numbers of the people, and especially of those about this village, are excessively bigotted to their own faith, and do not seem to rejoice at our arrival.

"Of all the places I have seen, since I came to this quarter of the Russian empire, I have seen none that will bear a comparison with Karass. It is delightfully situated on the side of the Besh-Taw, and surrounded with land of the finest quality. There is a beautiful plain on the east, about a verst from this, extending from the foot of the mountains to a considerable distance. In the midst of it are two Tartar villages. On the south we have a fine hilly country; and on the north and west, the mountains of Caucasus raise their towering heads to the clouds. The sides of them are

covered with excellent hard-wood; the beech in particular abounds here, and grows to a prodigious size.—We could not wish to be better situated for wood and water: the former we have in abundance, about a mile and a half off, and the latter runs past our door in a plentiful stream that comes down from the mountains. Owing to various circumstances, we have not yet had it in our power to get any thing done about the land that is to be assigned us; but I hope, that we shall be able in our next letter, to give you satisfactory information on this head."

The funds of the Society which supports this promising mission are by no means in a flourishing state.

Should any individual wish to employ a little money in ransoming one or more Tartar slaves, with the view of having them instructed in the Christian faith, the missionaries will cheerfully undertake to be the almoners of his bounty. On this subject more accurate information may be obtained from the Rev. *Walter Buchanan*, of Edinburgh, Secretary to the Society.

Letters have been received from the Missionaries of this society dated at Karass, the 23d of November, 1805, from one of which we extract the following interesting particulars.

" The state of the country around us is still very unsettled, on account of the differences betwixt the Russians and Kabardians, who have never yet come to an agreement. For this reason, it is not safe to go any distance from the village, as the Circassians, who are a fierce and cruel people, never scruple to kill and plunder any whom they happen to meet, connected with the Russians, if they are

able to master them. There has been much sickness and mortality, both among the Tartars and Russians this season, as you may read in the countenances of many of the people. The ague and dysentery have been particularly severe among them, and though our family have been much healthier than any around us, yet we have not altogether escaped."

"I informed you in my last that we had unanimously resolved to comply with the request of three of our ransomed natives, who had expressed a strong desire to be admitted by baptism into our Christian fellowship. We are all of opinion that their improvement in religious knowledge, their good profession, and Christian behavior, entitled them to this privilege. At the same time, we thought it expedient before baptizing them, to examine them publicly before the whole family."

"After the examination of our three candidates, with whom we were much satisfied, it was resolved that they should be baptized on Sabbath the 19th Nov. O. S. Accordingly, we all met for that purpose about six in the evening, when the three being placed before Mr. Brunton, we sung an hymn. Mr. B. then addressed them for some time in their own language. They were much affected with what he said; and having again expressed their desire to be received by baptism into the Christian church, and professed their determination rather to die than forsake the Lord Jesus, we all joined in prayer. Mr. B. then read the warrant for baptism, which Christ gave to his disciples, Matth. xxviii. 19. "Go ye, therefore, and teach all nations, babtizing them in the name of the Father, and of the Son, and of the Holy Ghost," &c. After which, he baptized them by sprinkling; when we again join-

ed in prayer, commending them to the care of *Him*, to whom they have devoted themselves, and pleading that what we had done on earth, might be ratified in heaven. We again sung an hymn; after which we all congratulated our newly baptized brethren. It was truly a solemn season. I cannot describe to you what I felt. Let our friends in Britain take comfort from these beginnings. Let them continue to pray for us, yea, to cry mightily to God, that Heathen and Mohammedan darkness may fly before the glorious light of the gospel, that so the deserts around us may rejoice, and blossom as the rose.

"We have set up our printing press, which is at work with a tract that Mr. B. has written against Mohammedanism. We are eager to commence the printing of the Scriptures in the Turkish language, and our only hindrance at present is the want of paper, which, I fear, we shall have to commission either from Petersburgh or Moscow. This will be attended with a heavy expense, and Mr. B. I suppose, has written you before this, that our money is done, and our credit nearly exhausted. But we trust that the friends of religion will not suffer this important work to fall to the ground, for want of means to carry it on."

To these extracts we think it right to add the following observations of the directors of this society respecting the state of their funds.

"It is with extreme regret that the directors find themselves under the necessity of calling the particular attention of the friends of religion to the *present state of the Society's funds.* At an extraordinary meeting held on the 4th current, in consequence of some dispatches received from their missionaries in Tartary, there was laid be-

fore them a state of their funds; from which it appeared, that the whole unappropriated funds belonging to the Society did not amount to more than £345, from which they have since remitted to Petersburgh, £260, to answer an immediate and pressing demand, which leaves a balance in their hand of no more than *eighty-five pounds Sterling*. The directors had hoped, that, before this time, the missionaries at Karass, would have been able to do something considerable towards their own support: but circumstances which could not be foreseen, and particularly the unsettled state of the country, in consequence of a war betwixt the Russians and Kabardians, have rendered it impossible for them to raise almost any thing for their own maintenance; so that their large family, consisting of not fewer than thirty-nine persons, depend for their subsistence, almost entirely on what can be sent them from this country.

"Besides the expense of supporting the family at Karass, the Society are educating three young men for Missionaries, one of whom has nearly finished his studies at the Divinity Hall, and is now attending the medical classes in the University of Edinburgh.—The bare statement of these facts will be sufficient, it is presumed, to secure the assistance of those who are interested in the success of the gospel."

Extract of a Letter from the Rev. H. Brunton, to a friend, dated Karass, 15th Feb. 1806.

"It is probable you have seen some account of our mission, wherefore it is unnecessary for me to enlarge upon the circumstances of it. One old man whom we ransomed for a trifle died a Mohammedan. One woman left us, having given a young

girl in her stead, who is very hopeful. We allow any one who is grown up to leave us, without requiring him to pay any thing for his redemption, even although we have ransomed him in consequence of his profession of Christianity. One young lad has wavered a good deal. He has left us and returned repeatedly. We have almost no hope of him. We have about fifteen, however, who are in a very hopeful state. The majority of them are able to judge concerning right and wrong. Some of them show such marks of seriousness as have frequently been observed in youths, and written and published with the view of impressing the minds of those who are less religiously inclined. One young Sultan, about 17 or 18 years of age, (Katugeny,) has had the resolution to renounce Mohammedanism, embrace Christianity, and live in our family. He is neither very religious nor otherwise, but he possesses a strong judgment, and is convinced that Mohammedanism is an imposture. Mr. Dickson, one of the missionaries, is appointed by the Society to teach the children English. Abdy, the late Mohammedan priest of the village at which we live, teaches them the Turkish language, and the principles of Christianity, from a Turkish tract which I have written and printed, and from some catechisms which I wrote, but which have not been printed. The priest possesses a strong judgment and a metaphysical turn of mind. He is very thoughtful and uneasy in his mind. I have little doubt of his rejoicing at the success of Christianity, yet he has not had the resolution to embrace it himself.

"You have without doubt heard that several of our number died, and that the same mortality prevailed among the women as among the men. Af-

ter hearing this, it is not surprising if you suppose the place where we have settled to be very unhealthy. It is to be observed, however, that few of them died in our settlement. One woman died in it in childbed, an event that might have happened in any place. The rest, excepting an old woman, died in a Russian town about 30 versts from Karass, to which we supposed ourselves to be driven in consequence of a war which broke out between the Russians and Kabardians, and which is scarcely yet come to a conclusion. The natural unhealthiness of the place does not seem to me to be any discouragement, but the plague has raged around us for two or three years past, which is somewhat alarming. Agues have been more severe this season than usual. Cancers and epileptics are pretty frequent among the Mohammedans. Great numbers of them are affected with madness, which they suppose to proceed from the influence of the devil. The priests whip them severely; threaten them till they tell the names of those whom they suppose to torment them, which are written and thrown into the fire; and read over them a small Arabic book, containing the names of Noah, Mohammed, Jesus Christ, &c. by which means they conceive themselves to restore many to soundness of mind. Most of the other diseases of this country are frequent in Britain.

"I have had a good deal of conversation lately with a man belonging to a people called Sonnas, who dwell to the northward of Imerett, or Imeritia. Our geographers mention a people in the Caucasian mountains, on the banks of the river Lisagour, formerly called Soanes, whom they suppose to be the most ancient inhabitants of this country; and whom they state to have been a powerful people. The Lisa-

gour, or the river Ajour or Ager, runs through the Sonna country, divides it into two parts, and discharges itself into the Black Sea. The country contains about 60 villages, some of which may be accounted considerable towns. Latli is said to contain about 900 houses, which are built of stone and lime. Most of these consist of more stories than one. Most of the people are free, and acknowledge no king but Jesus Christ. A number of villages, however, are at the absolute disposal of two chiefs. The name of one of them is Sioky, and the name of the other Otur. A chief called Fingis too has seven villages at his disposal, but I conceive that he has been lately constituted a chief. The free people are the most powerful. There are some Georgian words in their language.

" The people of Sonna believe that there is one omnipresent God, who disposes of all things according to his own pleasure; that the human soul is immortal, and unconfined to any particular place after death; and that Jesus Christ is their only king and Saviour. They pray that God may bless them for Christ's sake, and perpetuate to them the blessings which their departed friends enjoyed. They baptize their children by washing them all over. They administer the Sacrament, but in what form I know not. They have images in some of their churches, one or two of which churches they conceive to have been produced miraculously by the power of God. In one of them they have the complete form of a young foal, which they believe to have been likewise divinely produced, but in what light they regard it I know not. When they swear, they wish they may be turned to the left hand at the day of judgment, if their oaths be false. They have certain seasons at which they abstain from

flesh, milk, and eggs. They kill cattle and feed the poor, when they repent of great sins. At present some of them labour under dreadful conviction of sin, and pray night and day. The man with whom I conversed, begged me to tell him whether I thought it likely that God would forgive them or not. They keep Sunday in a religious way. They likewise observe many other days. Their priests marry. They have many church books, but do not know the meaning of them. They look on their preservation, and the preservation of Christianity among them, as a miracle. They find fault with the religion of the Georgians.

"I have not room to give you an account of their laws: a few particulars more, however, I shall mention. Some of them keep slaves, but this is a practice of which the better sort of them disapprove, and dread that it will bring calamities upon them. They inoculate their children with the small pox on the crown of the head. They have abundance of fruit, and inclose their gardens with stone walls, but they have no grapes. Their men and women eat together. Women are not afraid to travel alone from one village to another, a thing very uncommon in this country. The apartments of their houses are very large and contain themselves and their cattle. Perhaps their number amounts to near 200,000, but there are no certain data by which a calculation of it can be made. The particulars which I have mentioned, however, have been confirmed by many persons with whom I have conversed. Were it possible, I should be glad to try to do something for them.

"It appears that the Russian emperor has begun to think of the propriety of ransoming heathen children, and teaching them the principles of the

Christian religion. His minister Count Coutchubey has offered us and the Sarepta people as many as we may choose for this purpose. The Sarepta people intend to take 40 or 50, and we wish to take the same number. Our academy will be large and expensive, but I hope it will be supported."

From letters received by the Society from their Missionaries, we extract the following further particulars :

" Our three baptized natives go on well and behave in a manner that gives satisfaction to the whole family."—" We succeed in printing far beyond my expectation. We have now a great part of a tract printed in the Turkish language, which almost every Tartar understands. I do not think that any printer in Britain could have done it better. I have no doubt of the ability of our printers to print the Scriptures, and as soon as we have the means of procuring paper, we intend to begin the printing of the New Testament."—" The children have good capacities. Some of them have made such proficiency (in reading both English and Turkish,) that I hope they will soon be able to assist in teaching the younger children."—" It is my opinion, and indeed we are all convinced, that every effort should be made to ransom children from slavery, with a view to teaching them useful knowledge. Young children are by far the most hopeful: their minds are free from prejudices against Christianity, nor have they learned those vicious customs and habits that prevail among the Mohammedans. We have found by experience, that old people are extremely untractable, and that it is very difficult to bring them off from their evil practices."

" In a former letter, I mentioned the return of the young Sultan Katagerry. For some time he

appeared to be in a very unhappy state of mind, and neither adhered to the Mohammedan nor to the Christian religion. At last he formed the resolution of renouncing the delusion in which he had been educated, and after making it known to some of us privately, he publicly declared his belief of the Christian religion, and his determination to abide by it. Since that time he has continued stedfast in the profession of Christianity, notwithstanding the persecution he has met with from his relations, and the derision with which he is treated by his acquaintances. He is about seventeen years of age; of a most prepossessing appearance, and engaging manners. His talents are of a superior kind. He understands both the Tartar and Turkish languages, speaks the Russ pretty fluently, and is making rapid progress in the English. He can now read a chapter in the Bible, with little difficulty. He frequently attempts to support the Christian religion, even against Molos, (priests,) and Effendis, (doctors.) It is our desire and prayer, that he may be made a blessing to many of his wretched countrymen, who are fast bound by ignorance and delusion, and whose heavy chains are rivetted by the cruel bondage in which they are held by their chiefs, who reign, with an unmerciful sway, over both their bodies and their souls.

"Abdy does not come on as we could wish, and is still in an unsettled state of mind. However, he does not scruple to argue stoutly against Mohammedanism. One evening in the time of their Oraza, or fast, he attacked the Effendi in the Mosque, after he had been haranguing the people. One point on which they argued, was the passage in the Koran which allows Moslems to take four wives; another point was, Mohammed's amour with Zeid's

wife, in which the arch-impostor succeeded by persuading her husband to divorce her, that he might be at liberty to marry her. Against these and some other particulars in the Koran, Abdy argued with great keenness. The Effendi at last got into a rage, and exclaimed, ‘ You are a rebel! you adhere to the Christian way, but that is not our way. You are inclined to hear what the English people say, and pay more regard to the New Testament than to the Koran, which God gave to our prophet by the angel Gabriel.’ ‘ As for the Koran,’ said Abdy, that is an out-of-the-way question: it contains things which perhaps were not intended for us. But with regard to the New Testament, even Moslems allow it to be a revelation from God, and I believe it to be so. I don’t say that I have renounced all that is in the Koran: but supposing I had two horses, the one a weak lean one, and the other a strong fat one, and if I were going to fight against my enemy, I would mount the strong horse, and leave the weak one at home.’ When the people, who were still present in the Mosque, heard this, some of them said, ‘ Abdy, you have been going about the English people these three years, why did you not inform us of these things before now ?’ Abdy replied, ‘ These three years I have only been learning myself, and I did not wish to teach you what I did not understand, and what my mind was not settled about.’ Many such conferences take place betwixt Abdy, and the Effendi, and the people. What effects they will produce, time will discover. One thing is plain, many of the people are friendly towards us, and favourably disposed towards our religion.”

BAPTIST MISSION IN BENGAL.

The fifteenth number of the periodical accounts of this mission has recently been published. It is prefaced by some remarks on the providential dispensations which have attended the undertaking, and which unquestionably appear to be deserving of notice. We were particularly struck with the observation that the time when God was pleased to vouchsafe a prospect of success to the missionaries, was that "in which his holy word began to be published in the language of the natives." "That was the honoured period from whence their prosperity was dated."

A list is subjoined of the persons who had been baptized by the missionaries previously to the close of the year 1804, by which it appears that forty-one Hindus had embraced Christianity. Two of these had been ordained ministers: six had been suspended or excluded on account of ill conduct, and three or four more are represented as doubtful characters. Among the converts are six Brahmans. This list, however, it is stated, does not include all to whom the labours of the missionaries had been useful; but merely those who had joined the Baptist church.

The following observations appear to us particularly important, as tending to confirm our faith in the Christian Scriptures, and in the divine origin of that religion which they inculcate.

"As the particulars of this work have arrived, they have given a kind of new interest to several things in the apostolic writings, and tended to confirm us in the leading doctrines which we have received. The effects of Christianity, as they appear in a country where it has been long established, and

one in which it has been entirely unknown, though alike in substance, yet must needs be attended with circumstantial differences. Hence we read of many things in the history of the first churches which are less applicable to us than they were to them. Such are cases of unbelievers deserting their husbands, or putting away their wives; cases of men who prior to their believing had more than one wife; warnings against eating things sacrificed to idols; christian worship (being on a day disregarded by the country in general) attended to by few others than believers; christian morals not only unaided, but counteracted, by custom and general opinion, &c. &c. On such subjects the New Testament seems to us rather an obsolete book, written for other times. But the work in which our brethren, and all who labour with success among the heathen, are engaged, places them in the midst of such things, and renders the apostolic directions concerning them highly interesting.

"And, if a similarity of situation enables us to read some things in the apostolic writings with new interest, much more will the observation of other things, in which Christianity is *the same in all ages and places*, tend to confirm our faith. It produces the same honourable thoughts of the only true God, and of Jesus Christ whom he hath sent; the same lowly conceptions of ourselves; the same dependance upon Christ alone for acceptance with God; the same fear of dishonouring God; the same gentleness, kindness, meekness, and good will to men; and the same spirit of love to the brethren.

"We cannot speak of these effects in the christians of Hindustan, as existing in such a degree as we could wish, nor as unaccompanied with many faults. Yet comparing them with what they were,

and what the rest of their countrymen still are, the change is great and manifest. If the apostle could say to the Corinthians, notwithstanding the evils which were found amongst them, ' Such *were* some of you, but ye are *washed*, but ye are *sanctified ;*' we trust we may say the same of the Hindus.

" When we see these effects in a people who were notorious for almost every species of wickedness, it affords no slight proof of the doctrine which has produced them being the same for substance as that which was taught by Christ and his apostles. If every seed brings forth its own body, that which produces the same fruit must itself be in the main the same doctrine. Nor ought we to overlook the effects which it produces in unbelievers as well as in believers. The same spirit of hatred and bitter persecution, which was excited by the gospel in the early ages, is now manifest in that inoffensive race of men, as they have been commonly accounted, the Hindus. Were it not for the protection of the British and Danish laws, there is reason to fear that both the Christian natives and the missionaries would be murdered."

The latest accounts of the mission which appear in this report, are dated in October last. During the preceding five months the missionaries had baptized fifteen more Hindus, and three Europeans, and there were besides nine or ten of whose conversion they had hope. " One of those baptized had for many years been a Byraggee at Calcutta, and lived entirely upon his holiness, or rather on the gains of it. He once visited the temple of Zugundat'h Khetre, the grand resort of the pilgrims. The lord of the district offered him land, if he would reside there; but he replied, that without Gunga water, it was impossible for him to live.

This great man, by way of respect, clasped him round the neck, and seated him by his side, in the public assembly. Yet, to the heart of this devotee of Gunga, we have reason to believe that the gospel has found its way. He gave up his livelihood, threw his byraggee books into the river, and hung up his image (of Zugunnat'h, I believe,) in a tree; and last Lord's day week he was baptized. His name too is *Zugunnat'h*, (pronounced Jaggernaut'h.) I heard that since his baptism, being one day short of fuel to boil his rice, he, by the advice of his wife, took down the poor image out of the tree; and cleaving it in two, with one half of it he dressed his dinner in the most comfortable manner imaginable."—"Krishno," (the native minister) it is added, "seems indefatigable in his labours at Calcutta."

"The missionaries have opened several schools in different parts of the country, for the instruction of the natives, one at *Arendah*, another at *Beshoodry*, and another at *Lokphool*, all taught by native Christians, who are likewise endeavouring to extend the knowledge of Christianity among their brethren. Near *Malda* are several schools, containing between one and two hundred scholars. At *Cutwa*, on the Ganges, seventy miles from Serampore, one of the missionaries has taken his station, and has established a school. At *Dinagepore* another missionary is stationed who also superintends a school. One of the native ministers is employed in preaching to the natives at *Sooksaugur*. And a missionary is about to be placed in the district of *Jessore*, in which several schools have already been opened under the care of native Christians. The missionaries have also made excursions as far as *Tumlock* and *Dhacca*, "to make known the way of

life." "The natives in general, whither they went, paid great attention, and manifested great eagerness to obtain pamphlets."

The translating and printing of the Scriptures in the native languages are stated to proceed as fast as possible. The third volume of the Bible in Bengalee is finished, and a second edition of the New Testament is nearly complete. Besides this an edition of 10,000 copies of a select portion of the Bengalee New Testament was printing for distribution. The missionaries had begun to print part of the New Testament in the Mahratta language. The same types (the Nagree) will do for the Hindoostanee Bible. They were also beginning to cut a fount of Orissa types, in order to print all or a part of the Testament in that language.

The four missionaries who went hence about two years ago, had joined the mission.

From the Panoplist and Missionary Magazine United.

Extracts from Letters lately received from India.

DEAR BROTHER,

We live in undisturbed tranquillity at present, as it respects government, and are going on with our work with various success, which I shall try to detail.

There are now five churches in Bengal, and one in the Burman dominions. These are small, but that God who plants can protect the tender plant and make it grow.

Last Lord's day six persons were received into communion with us; one of them an Armenian. There are two of that nation now who have joined the church of Christ in this place; and I believe they both possess gifts for the ministry of the word. It is the intention of the church to call them to that work; and as they speak the current languages of this and some of the neighbouring countries, I trust they may be made highly useful. They are now very desirous to put their lives in their hand, and go forth preaching the gospel.

Our increase has lately been encouraging, particularly among young persons of the Portuguese nation, or those born from Europeans having had native women for their mothers. These persons form a connecting link between the Europeans and the natives; but are much nearer the latter than the former in their habits and attachments. I trust this circumstance, therefore, will turn out for the furtherance of the gospel. God has, beyond all controversy, done great things for Calcutta and its environs, and is still carrying on his work.

Translations of the word of God are going forward as fast as we can get them ready. I am now translating the book of Revelations into Sungskrit, and the state of the printing is as follows:

	Translated to	*Printed to*
Sungskrit	Revelations.	2 Cor. chap. ix.
Bengalee	1 Kings, chap. xiii.	2 Sam. chap. xviii.
Oorissa	N. Test. Psalms, Job.	Rom. chap. vi.
Hindoosthanee	N. Test.	Luke, chap. vii.
Mahratta	do. and Job, Psalms,	Mark, chap. v.
Goozerattas	Acts	Matth.
Chinese	Acts	Matth.
Seek	Romans	Not begun
Talingo	do.	do.
Humato	do.	do.
Burman	Luke	A fount of types are cast.

Besides these, all of which are conducted by us, there are other versions carrying on by others. The Persian by Nathaniel Sabat, an Arabian christian, and an edition of the Hindoosthanee, in the dialect of the Mussulmans, by Rev. Mr. Martin, are going to press. A version is said to have been made under the superintendence of the Syrian bishop into the Malayalam; some few chapters have been translated into Telinga by our pædo-baptist brethren at Vizagapatam, and something further done towards completing the version into the Congalese tongue by some persons at Ceylon. The whole bible was printed in the Malay tongue at Batavia several years ago, by the aid of the Dutch governor; and there are probably other attempts made or making of which I am ignorant. Thus you see the Lord is causing the leaven hidden in the meal to ferment; I trust the whole will soon be leavened.

My son Felix and brother Chater, (says Mr. Carey,) met with as encouraging a reception in the Burman dominions as they could wish, and much more so than we expected. I hope therefore, we may reckon that the gospel is carried thither, and that it will eventually be successful: I know that we have more than ordinary reasons to leave this with God, and that all success depends wholly on his blessing. The authority there is most arbitrary; and human life is of no value in the estimation of those in power. As a proof of this, the viceroy of Rangoon, who was brought up at the same breast with the emperor, was ordered to Ava in chains, a few weeks ago, because a young elephant died which was committed to his care. Crucifixions of thieves, pouring melted lead down their throats, and other horrible forms of execution are

commmon; but the Lord can preserve the messengers of his gospel, and give them success. My son has introduced the vaccine inoculation into that country; the family of the viceroy were first inoculated.

Brother Marden is settled at Goomalutee near Malda, where there is a small baptist church; and lately brother Robinson, with my second son, went to Bouton to attempt the beginning of a mission in that country. At present that effort must remain as it is, the Bootenese being now engaged in a civil war; but I trust it will not be long before that country is opened to the gospel.

NEGAPATAM.

Mr. Vos, who was obliged to leave Ceylon, in consequence of the opposition of the Dutch clergy there, and who removed, for a time, to Tranquebar, is now very agreeably employed at Negapatam; to which place he was recommended by the Danish brethren at Tranquebar. The city is very considerable, having seventeen large and sixty eight small pagodas, in which lamps are kept burning all night before their idols: there are also five mosques, two catholic and two protestant churches; so that there is abundant scope for the exertions of able and faithful missionaries.

Mr. Vos relates the following incident: "A few days ago, when the Malabars were carrying their idols in procession through the streets, it happened that they carried the god Seeva through a part of the city which belongs to the god Vishnu; in consequence of which a violent tumult was excited, in which one of the gods was beaten, two houses were demolished, three men killed, and several others wounded." "O that this event," says Mr. Vos,

" may convince many of them, that their idols are indeed no gods, seeing they cannot defend themselves!"

A short time since, a Malabar bramin, who came from a place about seventy miles distant, was introduced to Mr. Vos; when the following conversation took place;

" Why came you hither?" " I wish to become a christian." " How did you get such ideas?" " I was convinced that idols made of gold, silver, and wood, cannot save me." " Who directed you to this place?" " I recollected to have heard, some years ago, that a bramin went to Pondicherry and became a christian; that he died afterwards, and left children, who are now christians; and having heard that there are christians here also, and this place being nearer than Pondicherry, I came hither." " Who directed you to me?" " I first went to the Roman catholic pastor, and I was shown the church; in which, as soon as I entered, I saw a number of images, and I was frightened; I thought, why this is just like our pagodas: I am not right. These images cannot help me. I then went away, not knowing what to do: but passing by the Dutch church, I asked what building is this? After learning what it was, I sat down at the outside, full of serious thought. A man passing by, I asked him to conduct me to the pastor; and he was so kind as to bring me hither." " What is your name?" " Kistuaren." " How old are you?" " Twenty-seven." " To what *cast* do you belong?" " I am a bramin of the *Pandider cast*." " Do you consider, that if you become a Christian you will be despised, and perhaps, persecuted by your friends?" " I do not mind that, if I may but be saved." " Do you con-

sider that you must renounce all *cast?*" "I am willing to do so." "Do you know that you must first learn the principles of christianity before you can become a christian?" "That I understand; and have no objection to it." "Have you any property to support yourself?" "No: what I had, I have left."

"Although I could not see into the heart of this man, I was much affected with his case; and thought, perhaps this is an answer to my poor prayers. Who knows but this man is chosen of God to become an instrument in his hand of converting many of his countrymen!"

Mr. Vos took this stranger under his care; and committed his instruction to a Malabarian protestant preacher, who was sent to Negapatam by the Tranquebar mission.

On the whole, he seems much pleased with his situation, trusting that the frequent changes and persecution he has experienced, will eventually turn out for the furtherance of the gospel. He has been strongly recommended by the brethren at Tranquebar to the government, whose sanction he enjoys.

GERMANY.

Extract from a Letter of a very respectable correspondent in Germany, dated June 28, 1808.

"There is solid ground for hope, that the present great calamities on the continent will eventually turn out for the eternal benefit of many souls. The principles of modern infidelity receive in some places, a deadly blow; and several, who were halting between two opinions, seem now fully determined to adhere to the good old way.

"The better kind of skeptics are driven by the pressure of the times to seek the Lord for their refuge; and many of the common people begin to think very seriously about the present state of affairs."

From the Christian Observer.

THE JEWS.

An address has been circulated by the Directors of the London Missionary Society to Christians of every denomination, calling upon them to unite their prayers and their exertions in favour of the unbelieving descendants of Abraham. The address states that Mr. Frey, the converted Jew, of whom we have several times made mention, has by his preaching excited considerable attention among his brethren; that more than one person has through his means, been converted to the Christian faith; that others are desirous to know more of the Saviour of sinners; and that latent convictions of the truth of the Gospel exist in the breasts of many, who have hitherto been prevented from making an open profession of their faith.

Deeply impressed as we are with the blameable neglect which the spiritual interests of this once favoured people have experienced, we feel strongly inclined to second every effort which may be made to repair the evil effects of our past indifference: and we should rejoice to see the attention of our ecclesiastical rulers drawn to a consideration of the means whereby this might be effected. Why should the Church of England be the last to engage

in this "work of faith and labour of love?" We would, in particular, suggest to the venerable prelate who presides over the spiritual concerns of this vast metropolis, and within whose diocese the great body of the Jews, now in England, reside, the propriety of considering, whether there be not an urgent call on him to excite the activity and zeal of his numerous clergy, to exertion in this cause. Were a lecture, once a week or oftener, established under his sanction, with a direct and immediate reference to the Jewish nation, we have no doubt that the pulpit might be regularly filled, on that occasion, with men of knowledge, piety, and popular talents, who would voluntarily offer their services. And were both the clergy and the laity earnestly exhorted to make the state of this people the subject of constant prayer to God, we might hope to witness a happy result.

In taking our leave of this subject for the present, we would earnestly press upon our Christian readers the duty of cultivating a lively affection towards this despised and outcast people. Let the example of the great Apostle of the Gentiles, who for the sake of his "brethren, his kinsmen after the flesh," had "great heaviness and continual sorrow in his heart," and "could wish that himself were even separated from Christ;" reprove the shameful indifference and unfeeling negligence with which they may justly charge us; and excite us to emulate his zeal and love. And let us with him constantly make it our "heart's desire and prayer to God for Israel, that they may be saved." Is it possible for us to open our Bibles, and not meet in every page with motives and encouragements to this duty? They are "Israelites" for whom we plead; to them pertained "the adoption, and the

glory, and the covenants, and the giving of the law, and the service of God, and the promises." Theirs also were "the Fathers;" and of them, be it ever remembered with gratitude, "as concerning the flesh, Christ came who is over all God blessed for ever." Let us then fervently engage in supplications to the God of all grace, that the Deliverer who is come out of Sion may "turn away ungodliness from Jacob:" so that "all Israel may be saved."

WEST-INDIES.

An account has lately appeared of the progress of the methodist missions among the poor negroes in our West-India Islands; which, in the almost utter neglect that they experience at the hands of the Church of England, cannot but impart satisfaction to every feeling mind.

In *St. Christopher's*, the mission is said to prosper in a singular degree. "The simplicity, zeal, and piety of thousands of the negroes in that island call for much thankfulness and praise to God," and it is added, "that their uprightness of conduct, their fidelity to their masters, and all the Christian virtues which they manifest in their lives, afford strong reason to believe that the work in general in that island is deep and established. And what is perhaps still more pleasing, the white people begin, many of them, to delight to attend the preaching of the gospel. At *Dominica* the society had increased from 50 to above 1000, but the Chapel at Prince Rupert's Bay had been blown down by a hurricane, and the poor people were unable to rebuild it, which proved a considerable hindrance to the mission. The funds of the mission are al-

so stated to be inadequate to the expense. Since the persecuting act of the legislature of *Jamaica* has been disallowed by his Majesty, the mission to that island has again resumed its activity; and could the means be obtained of erecting places of worship, the prospect of usefulness is stated to be considerable. Missions are also established with various degrees of success in the Islands of *Antigua*, *Tortola*, *Spanishtown*, *St. Bartholomew's*, *St. Vincent's*, *Grenada*, *Barbadoes*, and in the *Bahama* Islands, *Bermuda* and *Demerara*.

DOMESTIC.

From the Panoplist and Missionary Magazine United.

SOCIETY FOR PROPAGATING THE GOSPEL.

Extract.

"The Society have contributed the last year $ 100, toward the support of the two Indian youth, descendants of the Williams' family, under the care of the late pious and benevolent deacon Nathaniel Ely, of Long-Meadow.

"The Rev. Mr. Sergeant, resident missionary among the Stockbridge Indians, the schools under his care, and the mission among the western Indians conducted under his direction by Capt. Hendrick, have received a part of their support from the funds of this Society. Mr. Sergeant concludes his Journal of July last, with the following extracts from letters, of Capt. Hendrick, who is at the head of the mission among the western Indians.

"In one of his letters," says Mr. Sergeant, "Capt. Hendrick mentions the Shawanoo Prophet, who professes to have been to the *eighteenth heavens*, as he calls it, and to have conversed face to face with the Great Spirit. He declares, that the tribes who will not believe his doctrine shall be destroyed. Capt. Hendrick calls him "the emissary of Satan;" and says that his design is "to excite the Indians to war against the United States," &c.

"In another letter, dated Fort Wayne, March 27, 1808, he writes as follows:

"We arrived here yesterday, and Capt. Wells, the agent, was glad to see us. I understand that he has sent for the Pattawattamie chief, and Saukie, who have been hearing the Prophet, who has been in the neighbourhood all the winter. They came, and he held council with them, and sent messages by them to their respective nations; the substance of which is to have the nations to sit still and mind their own business at home, and let the prophet manage his own affairs alone, &c.

"The Prophet's followers have done much mischief already, on the frontiers. They have killed a number of horses belonging to the white people, and some cattle for their sacrifices. He has told his young men, they shall have more liberty to take horses, after they shall be seated on the Wabash; that if the whites shall say any thing he will cause them to become mad or crazy; that while they shall stagger about, a little stroke of the tomahawk on their heads will finish them. To many other vices he encourages his people.

"One of my confidential friends in this country has orders or instructions from proper authority to take this impostor, and secure him in jail; and there are a thousand men already appointed in the

State of Ohio, to march and seize the Prophet at an hour's warning.

" My friend, by this letter, you may judge how the chiefs here feel, who have a true humane feeling toward their fellow creatures, white, red, and black. Surely I do participate with such on these occasions. I feel that I stand in need of all the wisdom, knowledge, faithfulness, and patience, which I can possibly possess, to assist our allies of the different tribes of Indians, in this critical season. All the agents or officers here wish to have me exert myself to the utmost to assist the Indians in this country, which you may rest assured I shall do as long as I remain here with my health. I shall write you again next month. I cannot write two separate letters; therefore this letter will be for your information, and that of our chiefs and nation. I hope the Good Spirit will preserve you all. Farewell. HENDRICK AUPAUMUT."

" Since January 1st, 1803, including the books then on hand, the Society has purchased,

Bibles, - - - - - -	387
Testaments, - - - - -	603
Watts' Psalms and Hymns, - - -	470
Primers, - - - - - -	1,184
Spelling Books, - - - - -	1,092
Doddridge's Rise and Progress, - - -	630
Sermons, books, and tracts, many of them bound books,	10,332
Total,	14,698

A few of these remain on hand. The rest have been distributed, with few exceptions, in the District of Maine.

The state of the funds and expenditures is exhibited in the following document from the Treasurer.

Statement of FUNDS, income, &c. of the Society for Propagating the Gospel among the Indians and others in North America, May, 1808.

			Income.	
Six per cent. stock, real value, (old stock,)	5,827	35	547	95
Six per cent. stock, (of deferred)	3,305	20		
Six per cent. stock received for $8000, three per cent. stock,	5,200		312	
Six per cent. stock, (exchanged debt,)	165	62	9	93
Union Bank stock,	4,000		280	
Massachusetts State notes,	1,000		50	
Bonds and Mortgages,	900		54	
	20,398	17	1,253	88

☞ Amount of J. Alford's donation for the use of Indians exclusively, included in these funds, is $8744 50; income of which is $537 49. Balance of cash on hand in May, $1561 97; part of which was due missionaries; and $1234 38 in converted and exchanged six per cent. stock has since been added to the funds of the Society.

The collection Nov. 3d, at the First Church in Boston, amounted to	301	16
From a gentleman in Salem,	12	
From Rev. Daniel Lovejoy, in May last, donations,	41	
From an unknown hand through Rev. Dr. Barnard of Salem, in June last,	30	
From do. through the Rev. Dr. Lathrop of Boston,	50	
	$ 384	16

☞ Balance of cash in the Treasurer's hand, $225 50.

" On the whole, the Society are encouraged to hope, that their exertions and expenditures have not been without visible benefit to the people in the various and distant parts of our country, to which they have been extended. Were their means more abundant, their useful operations could doubtless be more extensive and efficient. The missionary field is wide, and the harvest great, where the

means of supporting labourers are small. To the Lord of the harvest, therefore, let us offer our devout supplications, that he would raise up faithful labourers, provide the means of their support, and cause that they be sent forth to gather in this harvest."

Boston, February 22, 1809.

DEAR SIR,

Having been in this region for a considerable time, for the purpose of soliciting aid to the mission among the Wyandot Indians, and having found many liberal friends for its support, (notwithstanding the distressing situation of our country,) it will doubtless be pleasing to those who wish for the propagation of Christian knowledge, and civil improvement among our red brethren, to have a short account of the plan of the Wyandot mission.

The plan adopted by the Western Missionary Society, has been to unite religious and moral instruction, schooling of their children in the English language, and agriculture, so as to render them auxiliary to each other. For this purpose, the mission was furnished with a team of two horses, two yoke of oxen, ploughs, chains, &c. Two labouring men are employed to assist the Indian people in fencing, ploughing, raising of corn and other kinds of grain; and to aid them in building comfortable houses. They are also to cultivate a missionary farm, on which beef, pork, bread, corn, and all kinds of vegetables are to be raised, necessary for the comfort and support of the Missionary family and Indian school. Religious instruction is to be given them statedly on the Lord's day, and occasionally on other days by the Missionary; a schoolhouse is to be erected, with other buildings, con-

venient for the Missionary family; and the Indian children to be fed, clothed, and lodged at the expense of the Society.

The plan has been prosecuted with good success, for the time, although greatly opposed by inimical traders. The buildings have been erected; the Indian fields have been enlarged and several of the men have learned to plough their own ground, and enter into the spirit of farming, in proportion to their means. The difficulty of getting farming tools, renders their progress slow. Plough irons and other kinds of smith work, cannot be procured within the distance of 100 miles. To remove this difficulty, and forward agriculture among the natives, it has become an object, to establish a blacksmith under the direction of the Missionary Society.

About twenty acres of excellent ground has been fenced by the labourers, and the last season improved for corn, oats, flax, potatoes, turnips, &c. And a large garden, well cultivated, producing plentifully the various roots, melons, squashes, cucumbers, peas, beans, &c. for the use of the family and school. Beef and pork are also raised in plenty. The missionary stock of cattle consisted, (when I left Sandurky, in October,) of twenty-six head; among which, were five oxen and nine cows. The missionary family and Indians have now no way of breaking their corn for bread, but in a large mortar, or a small hand mill. They are calculating to build an horse mill the ensuing spring; so that the *substantial* means of supporting the missionary family and Indian school, now in a flourishing state, may be furnished from the farm.

The friends of Zion will rejoice to hear, that the Wyandot tribe, for more than three years have kept their engagements, not to make use of any strong

drink. In that time I have not seen an instance of intoxication among them; although the traders have kept spirituous liquors constantly for sale in their vicinity.

Many of them listen to preaching, and a small number have hopefully embraced the gospel of Jesus Christ.

I hope in some future communication to give a more minute history of the rise and progress of the Wyandot mission. The salvation of the heathen is so fully brought into view in scripture prophecy, that it is ardently requested of the friends of Zion to pray for the accomplishment of such a glorious event.

I am your affectionate friend
And humble servant,
JOSEPH BADGER.

REV. DR. MORSE,
Charlestown.

Note: Received, for the Indian Mission, from a few private gentlemen in Boston, *three hundred eleven dollars;* from the Honourable Corporation of Harvard College, one hundred dollars; from the Massachusetts Society for promoting Christian knowledge, fifty dollars; and from a few of the friends of Missions in Cambridge, one hundred and eighty-three dollars.

JOSEPH BADGER.

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